





Digitized by the Internet Archive  
in 2015

LIBRARY OF THE  
MAR 27 1929  
THEOLOGICAL SEMINARY

# The Outlook of Missions

VOLUME XXI

MARCH, 1929

NUMBER 3

## *The Easter Message*

THE Easter message was first heard and spread by a band of noble women who were last at the Cross and first at the Tomb. They came to anoint His body with sweet spices. Imagine their surprise when they were told: "Fear ye not; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen as he said. Come, see the place where the Lord lay." They saw strange sights. They heard good news. They went and told others of the risen and glorified Christ.

Let us thank God for the inspiration of a host of godly women in the Church in all ages who did not count their lives dear unto themselves in telling out among the nations that the Lord liveth and reigneth.

Today we look to these zealous workers, for that faith, loyalty and passion which is so needful in order to bring Christ to the world and the world to Christ. Let us remember with sympathetic interest our own band of noble women who will soon meet to plan and pray for the work among the women and children in all the world.

"Alleluia! Alleluia! Hearts to heav'n and voices raise;  
Sing to God a hymn of gladness, sing to God a hymn of praise;  
He who on the cross a victim, for the world's salvation bled,  
Jesus Christ, the King of glory, now is risen from the dead."

FIFTEENTH TRIENNIAL MEETING, WOMAN'S MISSIONARY SOCIETY OF GENERAL  
SYNOD, MAY 14 TO 20, 1929

CONVENTION  
CHURCH

CORINTH  
REFORMED  
CHURCH  
HICKORY, N. C.  
REV. GEORGE  
LONGAKER, D.D.  
PASTOR



# *WE ARE ALL INTERNATIONALISTS!*

“As soon as you get up in the morning, the geni of foreign trade begin to minister to your needs and conveniences. The East Indies have contributed their vegetable oils to your bath soap and shaving cream; your sponge is either a plant growth from the tropical waters of the Caribbean, or the modern imitation made of rubber from Sumatra and Brazil. You brush your teeth with fine bristles from the Far East, and smooth your hair with long vigorous bristles from China and England. Imported materials are essential to the making of the porcelain equipment of your bathroom. Imported tin is in the tubes that hold your shaving cream or tooth paste. Your comb may be made of imported rubber. Before you even get your clothes on, many widely separated parts of the world have been of service to you.

“Proceeding to dress, you call upon all parts of the world for your personal adornment. Silk worms in Japan and China may have contributed to your hosiery, shirt and tie; imported wool enters into much of your outer clothing; your shoes are built up of material from all parts of the globe; your garters and suspenders owe their elasticity to the rubber plantation of Sumatra; while your white linen collar and your linen handkerchief are made of flax from Ireland, Canada, Belgium and The Netherlands.

“Hurrying down to breakfast, you find either coffee from Brazil, tea from the Far East, or cocoa from tropical countries. To sweeten these beverages you use sugar from Cuba and the tropics. Your breakfast china contains English clay, the glasses are wrought from foreign substances, and the knives, forks and spoons may contain imported aluminum and tin. You may start the meal with a banana from Honduras or a grape fruit from Cuba.

“Leaving your house, you walk over asphalt from Trinidad and take a train, the safety of which depends on air-brake hosing made of imported rubber. You may be lightening your travels by walking on rubber heels, and if the day is wet, wearing rubber overshoes and a rain coat. As you look over the morning news, you puff contentedly on a French briar pipe with a stem of hard rubber.

“You reach your office and sit down at a desk of mahogany. On the desk are to be found pencils, the lead of which is made of graphite from Mexico, Ceylon, Chosen, Canada and Madagascar. On the end of the pencil is an eraser of imported rubber set in a cap of imported tin. The finger grip of your pen is of cork from Spain or of rubber. The telephone and the dictaphone use imported asphalt, carbon, flax, mica, platinum, nickel, rubber, shellac, silk and tin in their construction. The typewriter in the office, and other pieces of office machinery, contain many kinds of alloy steels, often coated with nickel.

“At the end of the day you pick up your hat, which is made either of straw braids from the Far East, or of fur from all parts of the world. You buy an evening newspaper made of Canadian wood pulp.”

—From *“Our Imports and Who Use Them,”* issued by the  
*National Foreign Trade Council*

MAR 27 1929  
THEOLOGICAL SEMINARY

# The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

## CONTENTS FOR MARCH

THE QUIET HOUR..... 98

### GENERAL

The Modern City ..... 99

The Will in the Way to Life..... 102

### HOME MISSIONS

What Shall We Do?..... 103

A Bureau of Finance..... 103

Traveling with Dr. Zartman..... 104

The Harbor Missionary Tells of His Work..... 106

Notes ..... 107

Echoes from the Annual Meeting of the Home Missions Council..... 108

A Five-Year Program..... 109

News from New Mexico..... 110

Our Educational Conferences..... 111

Observations of the Treasurer..... 112

"The Power Monopoly: Its Make-up and Menace"..... 114

A Parable on Disarmament..... 115

Should the Death Penalty Be Abolished?..... 115

Preparing for General Synod..... 116

### FOREIGN MISSIONS

A Wreath of Cheer from China..... 117

After Many Years..... 119

Easters ..... 120

"A Child in the Midst" at Huping..... 123

A Personal Experience in Christian Missionary Education in Japan..... 124

"Near Japan" ..... 125

Japan Enthronement Honors..... 127

English Teacher-Missionary-ing ..... 128

Our Children's Corner..... 130

### THE WOMAN'S MISSIONARY SOCIETY

Among the Workers..... 131

Fifteenth Triennial Meeting..... 132

The Detroit Meeting—Foreign Missions Conference of North America;

Federation of Woman's Boards of Foreign Missions..... 134

The Atlantic City Meeting..... 137

Voices from China..... 138

Kuling to Shenchow (Continued)..... 139

Literature Chat ..... 141

Girls' Missionary Guild..... 142

Esther's Question Answered (A Thank-Offering Playlet)..... 143

## SUBSCRIPTION ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building  
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

# The Quiet Hour

JULIA HALL BARTHOLOMEW

---

---

He said unto them, Come ye yourselves apart into a desert place, and rest a while. —Mark 6:31

---

---

The graces of the Spirit planted in the soul, though themselves invisible, yet discover their being and life in the fact of a Christian's life, his words, his actions and the frame of his carriage.

—ROBERT LEIGHTON.

Man is the rounded sum of all he seeks;  
When the full being speaks,  
All warring selves become divinely one,  
Moving in beauty round his heart's sun.

—ANGELA MORGAN.

There is no other way of having the great joys of life save by discipline, cultivation and reconstruction of personality. These can be attained through the high art of worship.

—HENRY NELSON WIEMAN.

The world's greatest need is for interpreters who can discern the essentials, see parts as related to wholes, discount superficial differences.

—LUCIA AMES MEAD.

I believe that the roots of prayer are hidden deeper than in the lonely longings of individual hearts. I think they lie buried in the whole plan and scheme of things.

—SAMUEL M. SHOEMAKER.

Put your case in His hand, and dare to believe that not a sigh, tear, or petition escapes His loving fellowship or tender intercession.

—F. B. MEYER.

Resurrection—the Easter message—means the sovereignty of God. Resurrection, the sovereignty of God, is the purport of the life of Jesus from the first day of His coming.

—KARL BARTH.

He heard  
The secret message in breath of spring.

—LEIGH MITCHELL HODGES.

If this bright lily  
Can live once more,  
And its white promise  
Be as before,  
Why cannot the great stone  
Be moved from His door?

—CHARLES HANSON TOWNE.

"A man of faith is one who trusts God.  
A faithful man is one whom God can trust."

Bless my work to good, to the fullness of which it is capable, and let me thank Thee for it with joy in the end.

—ROWLAND WILLIAMS.

May the light of Thy countenance in this world of power and beauty move our hearts to great thankfulness and a sweet trust.

—RUFUS ELLIS.

There is a garden cool and dim  
Where Spring goes reverently each year,  
Where Spring the ever young and dear  
Returns with sweet, low-throated hymn.

—MARGARET TOD RITTER.

Art is a necessity of the full life, and the recovery of beauty in common things of every day, furniture, cups and saucers, clothes, buildings, is one of the most urgent tasks of our generation.

—HUGH MARTIN.

"Let all things seen and unseen  
Their notes of gladness blend,  
For Christ the Lord is risen,  
Our joy that hath no end."

When Thou didst call me into life Thou didst will my happiness; when Thou callest me away from life, will my happiness be less Thy care?

—HEINRICH TSCHOKKE.

---

---

## The Prayer

O LORD, enable me so to guard and govern myself, so to begin and finish my course, that when the race of life is run, I may sleep in peace and rest in Thee. Amen.—ST. AUGUSTINE.

# The Outlook

VOLUME XXI  
MARCH, 1929  
NUMBER 3

# of Missions

---

*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

---

## *The Modern City*

By DR. JOHN C. HORNING

WE are living in a new day, in a new America. Old things are passing away, all things are becoming new—not good. We are facing new and changing conditions which challenge and compel our Christian consideration.

So vast and so complex are the changing conditions that it would be impossible for us even to attempt a comprehensive review in the short time which is at our disposal. We can merely touch upon some of the more important phases of the unfolding process that is going on before our eyes.

Our population numbers one hundred and twenty millions! The growth of our population in the last century is the phenomenon of all history. The swelling stream of immigration, changing two generations ago from Central and Western Europe to Southern and Eastern Europe, has slowed down under new immigration laws, new economic conditions and new social processes, and today they are coming largely from Northern Europe, Canada and Mexico—all leaving a new deposit in our social and moral life.

With this outward change of conditions, there is going on an inner change of character in our population, which is of supreme significance. Out of this change of race and kind in our national life there has issued the off-spring of foreign parents to the second generation—"a new product of humanity." Many have thrown off much of the Old World and have taken on little of the New World except the outward veneer of our

civilization. The genuine spirit of America has not gotten into their blood. They have not been fused into our national life, and liberty is mistaken for license.

In the wake of the World War we find a change in attitude and action on the part of all classes and conditions—each reacting upon the other.

All these and other factors give new impulse to the shifting of our population from country to city, city to city, section to section. This kaleidoscopic condition intensifies and complicates our Home Mission problem, the outstanding concretion of which we face in our Modern City.

Out of this shifting of people, changing character and distraught condition there is evolving a new type of city with a new type of mind—all producing the social and moral complexes of our American civilization.

We are not unmindful of changing conditions in the open country, which hitherto stronghold of American Christianity has poured a steady stream of young manhood and womanhood into the arteries of our cities with renewing and redeeming power, and where today economic and social processes are creating a new community, which calls for searching study with a view of readapting the Church's ministry to rural life—not unmindful of this need, it still remains true that more people live in the city than in the country and the city is the *storm center* in taking our land for Christ.

Some maintain that this cityward drift of population has reached a turning point; but be that as it may, we are still a nation of cities, which centers dominate and determine our national life, politically, economically and morally. And with De Toqueville we say, "Our cities may yet strain our civilization as slavery never did." Our great problem is the Modern City.

One summer evening I stood on the fore-deck of a steamer crossing Lake Michigan. The placid waters, dotted by lighter craft, shimmered under the silver moon. The sun had gone down beyond the western plains which daily pour their wealth of grain and flocks and herds into the greedy city. Along the receding shore there towered the massive and stately buildings of Chicago's Loop, studied o'er with countless lights. To the north stretched the glittering Gold Coast of palatial homes and apartments of wealth and luxury—the privileged classes. To the south the lesser lights and lower levels of brain and brawn toilers' homes, and farther on the roaring flare of steel furnaces—whose lights reveal a forest of smokestacks and steel cranes of mills and factories, around and beyond which, out into the suburban sections, dwell the crowded and comfortable millions that keep the wheels of trade and industry running.

As we drew nearer the lights grew brighter and the shadows grew deeper, here and there the red light of warning and the green light of safety—a picture of lights and shadows, a scene of charm and wonder.

And now the scene is changed and there rises before us a vision of the city with its moral lights and shadows, and we ask, "What of the City?"

This radiating center of the richest grain and stock belt of the world is crossed by ninety per cent. of the trans-continental railways. Within a radius of five hundred miles is found eighty-five per cent. of the raw materials (ores, coal, oil, gas and lime) for the making of iron and steel. In this same radial range dwell fifty millions of people. Thus the Chicago area, containing three millions out

of every nation under the sun, is destined under normal increase to number fifteen millions by the end of the century.

This inland metropolis is typical in the large of the Modern Cities, these highly organized, congested (conglomerated) centers, centers of industry, trade and traffic, of riches and poverty, luxury and need, centers of the lawlessness of liquor and lust, vice and crime in hideous and haunting forms, centers where positions of trust, high and low, are beslimed with the trail of the serpent of corruption and its venomous progeny of greedy gain and graft, cunning and cruel crime with murderous mind, and the betrayal of justice and bartering of honor—all these spell out our major moral and spiritual and social problems.

In this mobile and menacing Modern City there is forming a new type of city with a new city mind. Hitherto our cities have been largely dominated by the rural mind. Country born and bred, or children of parents whose cradles stood in rural homes, the leaders of thought and life were ruled or at least greatly influenced, by rural ideas, rural thinking and rural traditions. Today we have a new city mind with its mammonizing, mechanizing, depersonalizing, de-Christianizing, demoralizing influence, described as "a submerged mind—surfeited mind—chaotic mind, provincial mind—an unhealthy state of mind" (Dean Inge). This influence reaches through press and periodical and person beyond the limits of the city.

Here we face our complex social problems of race relations and clashing classes, menaced by a polyglot population. The negro and the immigrant become the test case of the brotherhood of man. Some, thinking that we have failed to blend a polyglot people, measurably we have—will say, as pointed out by Dr. Cadman, that we are not a melting pot but "a garbage can," not a nation but "a menagerie." President C. L. White, of the Home Mission Council, recounts a man's daily contacts.

"On Monday morning a Roumanian cleaned his cellar and a Pole white-washed its walls, a Hollander pruned his



vines, a German plumber came to stop a leak in his bathroom and his helper was a Dane; his cook was a Swede and his waitress a Norwegian. As he left for his office a seamstress entered to help his wife, she was a Belgian and the man who was painting his front fence said he came from Switzerland. He left his linen with a Chinese laundryman, later he visited a Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner for the next day at a Frenchman's store. As he waited for an electric car an Italian vegetable man passed while he was talking with an Irish policeman. The next day he bought some hardware from a Jamaican and learned that his milkman was a Lapp and his cobbler a Hungarian. That evening a Filipino bell-boy showed him to his room in his hotel and he learned that among its waiters were Slavs, Greeks and Serbians. The next day he lunched at a Turkish restaurant, engaged a Syrian to mend his rugs and purchased two more rugs from an Armenian. In the afternoon he met by accident a college classmate who was a Bulgarian, who introduced him to a Montenegrin who was studying for his doctor's degree in Columbia University. That evening he discovered that the Austrian Consul had rented the house opposite his. The following Sunday he met at church a Cuban Protestant and found a Mexican, Brazilian, Lithuanian, a Peruvian and Haitian in a popular Sunday School Class of a hundred men, taught by himself. The evening service was attended by a Japanese merchant and his family, and the next day, as chairman of the Committee that looked after the repairs of the church, he learned that the Portuguese sexton had died and he selected an Englishman in his place. The following morning a Spaniard washed his office windows and the Jew with whom he was doing business wished him a Merry Christmas. Soon after this, in a subway car, he noticed that four passengers were reading German papers, twelve Jewish papers and six Italian papers and he concluded that the only American born man in the car besides himself, was a Negro."

Surely this may well be called a kaleid-

oscopic picture of our American population.

Shall not the fires of God in the seething crucible of America produce a new humanity? Here we face the perplexing problems of the rights of labor and capital, whose interests are "not one, not opposite, but co-ordinate." Here we have the insistent economic problems of humanely harmonizing the making of a living with the making of a life. Here we have the puzzling political problems, enacted by corruption that often betrays the voice of democracy.

All these outstanding problems of individual and collective life and living are at bottom moral and spiritual. These are the compelling problems confronting the Church of Jesus Christ.

Sir John Morley once said, "The Negro problem is absolutely insoluble." He was right, if we leave out Jesus Christ. Likewise the social, political, economical and social problems, in fact all problems of man and his relations are insoluble if we leave out the living, loving Christ. But He, through His church, is the saving solvent. There is no other. It is the task of the Church to apply the saving solvent to the perplexing problems of society.

Once again there comes before our vision that typical city by the lake, with its moral lights and shadows, brightening and darkening, disclosing the best and the worst of our civilization. We see Christian homes over against broken homes—Christian institutions over against organized vice. We see the lengthening halls of libraries and art galleries, schools and universities—social settlements and rescue missions—in the midst of all, the Church of Jesus Christ, the instrument of inspiration for individual and social uplift—symbolized by the great Chicago Temple, whose stately steeple towers above surrounding structures, and is crowned with a luminous cross, radiant with the light, the spirit of Him who said, "And I, if I be lifted up will draw all men unto me."

And now with our feet firmly on the earth we must recognize that the Church is hardly maintaining her place in the growing city and is making no great,

*(Continued on Page 113)*

## *The Will in the Way to Life*

ALLEN R. BARTHOLOMEW

IN His reproof given to the Jews, Jesus furnishes the Key to the many questions, perplexing the mind and distressing the heart of the earnest soul-winner. He told them: "And ye will not come to me, that ye might have life." The Gospel is the power of God unto salvation. In no age of the Church's history have the appeals been so urgent and the efforts so persistent as in our day. There are more Bibles, more churches, more preachers, more teachers, more agencies at work for the conversion of the world in this century than in all the centuries since the Christian Era.

Why is it that the results are not more abundant? Lies the fault in the spiritual forces? Are the Church, the means of grace and the ministry to blame for the slow progress of the Christian religion?

No: the cause for the few converts to Christ and the waning love for Christ is found in man himself. Jesus declares the loss of life, of hope and of salvation is due to the non-action of the will. He places the shipwreck of the soul upon the will of man. He sweeps away all the false reasons and flimsy excuses that men manufacture, and gives the real cause—*"Ye will not come to me."*

O, the power of the human will! It is that element in man that separates him from, and above, the brute. Man is a free being to do good or evil—to choose life or death. Abundant provisions have been made by the God of Love in the economy of grace for the salvation of every man. Nothing can shut the door of heaven upon any soul, but its own willful refusal and neglect. "He that refuseth instruction despiseth his soul." "How shall we escape, if we neglect so great salvation?"

God's word is an evangel of love, pardon and peace to every sin-sick soul. The divine voice of pity and help echoes in the wide world. There is hope for the vilest sinner. "Him that cometh unto me, I will in no wise cast out." "The blood of Jesus Christ, His Son, cleanseth us from

all sin." "Whosoever *will*, let him take the water of life freely."

Failure, then, in being saved hinges not on the power of the Gospel or the efficacy of the means of grace, but on the will of man. The Jews had the Scriptures. They knew. They found Christ, only to reject Him. "It was a moral perversity, not an intellectual defect; not a want of light, but a want of love." There is nothing so hard to break, or to convince, or to convert from the error of its ways, as a stubborn will.

A stubborn will implies prejudice, ignorance and sin. Men refuse to accept Jesus as their Life-giver, because they look at Him through their prejudices. Prejudice is the result of ignorance. Ignorance is a lack of light and love. Every one who comes to Christ with an open mind and a receptive heart will find the truth, and the truth shall make him free. No critic can find salvation, for he does not seek it. Ruskin said, "No man is competent to judge of the merits of a picture if he looks only at its faults." That is a good rule of criticism to apply to all spheres of life. Much prejudice exists in us because we are unwilling to seek for information. Sore disputes in our homes and in our churches are often kindled and kept burning for want of better knowledge. Many bitter feelings cease when men learn the facts. We can inflict no greater injury upon our own selves than when we refuse to reason with God and man on the great issues of life. Do not rob your mind and soul of the true light by closing the shutters of prejudice upon the eye of reason.

Nowhere is the field for the exercise of prejudice so great as in the matter of religion. Here we have to deal with unseen and spiritual realities. It is easier for the natural man to walk by sight than by faith. Hence to the sound of the Gospel he gives no heed. He will offer every other reason than the real cause why he is not a Christian. Let us not get

*(Continued on Page 127)*

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

---

## *What Shall We Do?*

IT is the last week in January. Our Missionaries are paid the end of each month. The monthly appropriation mounts up to \$22,000.00 and when the last week in January comes along there is less than \$2,200.00 in the treasury. Already our credit in the banks is well nigh exhausted. Three hundred faithful and self-sacrificing Missionaries are looking for their monthly checks. They had received the last one a day or two before Christmas and in most cases this was gone before the month of January was well on its way. Surely they cannot wait until the middle of February for their January pay. So our Treasurer in despair cries out, "What shall we do?"

Once in the long ago a crew of disheartened sailors cried to their admiral—"Good Admiral, what shall we do when hope is gone?" and the good Admiral replied—"Why, sail on and on!" They sailed—and then a light! What shall we do when the last week of January comes and we have no funds? Sail on!! A light! A little white envelope floats in on

the desk and it contains a check for \$9,000.00. Another follows with \$3,000.00—and still others, and several women drop in the office and buy \$3,000.00 worth of Coupon Bonds and other gifts come in, and when February dawns, the checks for the Missionaries have gone forth and the money is in bank to meet the same! "This is the Lord's doing and it is marvelous in our eyes." But out in the field among the Missionaries they know not the anxiety of those who are conducting this work; they only know that they are again provided with bread for themselves and their families for another month, and they thank God for it. And out among our Churches and our friends who support this work, they know not of the joy that their timely help brings to those who distribute their gifts to others; they only know the joy that giving to the work of the Lord brings to their own souls. Thus, timely help is thrice blessed, it blesses those who give, those who distribute and those who receive.

## *A Bureau of Finance*

AT its meeting in January, the Board of Home Missions took action looking towards setting up a Bureau of Finance as another of the service agencies of this Board of the Church. It has been felt for a long time that many of our Missions, as well as some of our self-supporting Churches, are unduly burdened with indebtedness upon their Church properties and no definite or systematic efforts are put forth to bring relief. Some Churches wish to engage upon a building enterprise but cannot of their own initiative raise the necessary funds. In a large number of our Missions large sums of money belonging to the Board of Home Missions are tied up

for too long a time, thus preventing the Mission from going to self support and the Board from enlarging its work through the release of this money. Within the last year or two the Board has tried this experiment with a few of its Missions. When the Church at Kenmore, Ohio, went to self support it did so with the understanding with the Board of Home Missions, that the latter would assist the congregation in securing an adequate equipment. The congregation launched a campaign of its own to raise funds for this purpose, which proved only partially successful. Consequently the Board of Home Missions arranged to put on another campaign and

secured the services of Mr. H. H. Patterson, of Cleveland, to conduct the same. Within two weeks, cash and pledges amounting to over \$50,000.00 were obtained and the new building became an assured fact.

At Columbus, Ohio, a new Church building became an absolute necessity. The Home Mission Day offerings a year ago brought in only a very meagre sum for this purpose, so the Board in co-operation with the Mission put on a similar campaign under Mr. Patterson and the result was that \$40,000.00 was raised in two weeks and the new Church went up and was dedicated last November. The same was also done at Grace Church, Buffalo, N. Y.

At St. Stephen's Mission, York, Pa., a Sunday School building has long been contemplated, but the funds to make this possible were not at hand. A campaign was put on there and while local conditions were very unfavorable the sum of \$15,000.00 was secured in two weeks' time.

The Board feels that what was done in these places just named could be done in many other places if conditions warrant

### *Traveling With Dr. Zartman*

"I THINK the Churches owe much to your Board that Dr. Zartman accompanied us on our round of visitation to the cities of the Middle West. I want them to feel that whatever that service cost them, it was money well invested for the good of the Kingdom. As you know, the cities we visited were Wichita, Tulsa, Topeka, Kansas City, Kansas, Lincoln and St. Louis. In every one of these cities we had a most cordial reception and an earnest request to come again. Dr. Zartman's message was greatly appreciated in the cities and he proved himself to be a most delightful traveling companion. Pastors drove in to our meetings at these different cities from as far as two hundred miles away. When you consider the thousands of pastors and leading laymen that we had a chance to touch in the four states visited, one can hardly estimate the spiritual inspiration and uplift which must have come into their lives. Please give to your Board the thanks of

the same. To accomplish this thing the Bureau of Finance has been created. It will not involve the Board in any extra outlay of money, but will release monies tied up for too long a time in our Mission Churches and will eventually furnish adequate equipment for these Churches. The services of the Bureau are to be made available for self-supporting Churches. The Bureau stands ready to give advice and suggestions and co-operation to any congregation in the denomination, that contemplates a campaign to raise funds, either for the erection of a new Church or the paying of a debt resting on the Church property. In this way the Board feels it may be rendering a real service to the Church in general, and instead of coming to the Churches for money to carry on its own work, it may assist these Churches to raise money for themselves. The full details of the Bureau have not yet been definitely formulated, but the particulars will be made known to the Church just as soon as the special committee that has the matter in hand, has finally decided upon the same. In the meantime this announcement may be regarded as good news to all Churches that are facing a financial problem.

these Churches and pastors, and the appreciation of the Federal Council and myself for this co-operation." So writes Dr. Charles L. Goodell, Secretary of the Commission on Evangelism and Life Service of the Federal Council of



REV. RUFUS C. ZARTMAN, D.D.

Churches of Christ in America, in a letter to Dr. Schaeffer. Each January for a number of years Dr. Goodell has been making an Evangelistic tour in some part of the United States, always with most gratifying results. He is always accompanied by a number of Secretaries and Superintendents of Evangelism from the various denominations. Dr. Zartman states that the tour this year has been a most notable one and that there is a very remarkable interest in evangelism everywhere, and in all sections the Churches are engaged in planning campaigns and in putting them over. Dr. Zartman's letters written while on this Visitation of the Evangelists are most interesting and we are glad to share parts of them with the readers of THE OUTLOOK OF MISSIONS, as follows:—

"From six to eight men are in our party all the time. The loyal six are Goodell, Bader, Livingston, Stamm, Fifer and myself. I have been speaking from two to five times a day.

"At Wichita I preached to our Reformed folks morning and evening, and in the afternoon visited Brown Memorial Reformed Church at Cheney. At Kansas City, Mo., the Reformed people had a supper for me with eighty present and I gave them an address on Home Visitation Evangelism, which they will soon engage in. Here (St. Louis) I preached twice in Salem Reformed Church. I also visited our Church in Lincoln and am going back there for a week of meetings beginning February 10th. I expect also to visit our Church in Omaha. Tomorrow night I will speak in Terre Haute to our two Reformed congregations; on Thursday evening in Lafayette, where Rev. Mr. Hawk is the pastor. Then I go on to Chicago to speak in Grace Church and in Maywood. On the trip around in these four States I met many friends, acquaintances and relations. In Tulsa a woman born and reared in Philadelphia made herself known to me; she now resides in Dallas, Texas. At Topeka Henry Vogt, whom I knew as a boy in Ohio, came to see and hear me. We had not met for half a century. I knew him in the twinkling of an eye. He took me to lunch. He was the first school teacher of Charles Curtis, Vice President-Elect; he taught him to read. Quite a distinction. At Topeka also two first cousins of mine came to hear me. I had not seen them since the days of childhood. Their niece, Ruth Fessler, is the personal secretary to Mrs. Herbert Hoover, and they are justly proud of it. Here on Sunday a woman introduced herself as Mrs. Orton, a former member of St.

Andrew's Church, Philadelphia. She said she remembered Elder Jacob Sechler very well. She is in our Salem Church, St. Louis, now. I have kept perfectly well. Out of nine nights I slept eight in Pullman berths and rested very well. I can sleep still better in a bed that is not on wheels. As a child I slept in a trundle-bed which had little wheels under it on rollers, as they were called. That early training prepared me for the Pullman coach!"

In another letter, written from Chicago, Dr. Zartman says: "Yesterday A. M., I addressed about 40 ministers of the Evangelical Synod of North America and told them of my new pamphlet (Home Visitation Evangelism), and a number of them handed me their cards and asked for copies . . . The Reformed pastors here had a luncheon yesterday in my honor and I had a talk with them . . . Tomorrow night in Milwaukee I am to address the congregations of Dr. Nott and Rev. Mr. Moor, uniting in a service. Then I face westward for Lincoln, Nebraska, then to Omaha, then to Sioux City and to Berne, Ind., for one week . . . It looks as if I would be detained out here until sometime in March."

Dr. Zartman's new booklet on "Home Visitation Evangelism" is considered quite the finest and most comprehensive publication bearing on this subject and will no doubt give great impetus to this method of evangelism. It has been meeting with many favorable comments and many of our pastors have sent in orders. A letter in this morning's mail reads: "Kindly send me 25 copies of 'Home Visitation Evangelism.' That leaflet is exactly what I have been looking for to assist us on our pre-Easter evangelistic campaign. Kindly rush the order. With the prayer that the Reformed Church may heed the call of Dr. Bartholomew and raise the membership to 400,000 by May 1st, I am,

Very sincerely yours . . ."

And with the prayer of this good pastor, we bring to a close these glimpses into the work which our Superintendent of Evangelism has been doing during the past number of weeks.

B. Y. S.

---

*"I surely am glad more of our members are taking this magazine. Maybe I can secure a few more subscribers and if so will be glad to help the good work along."*

*Mrs. H. G. Snyder, Landisburg, Penna.*

## *The Harbor Missionary Tells of His Work*

DR. PAUL H. LAND

MANY letters of thanks and appreciation have come to our office from aliens and citizens and members of our Church, showing that the work of the Harbor Mission is not in vain but has a very definite significance in the life of the Church. The Harbor Missionary is regarded as a sort of "father confessor" by many souls, who are in trouble of some kind or other, and need advice. They come to our office or write to us seeking a way out of difficulties, into which they have come mostly without any fault of their own. We are able to give advice not only in matters pertaining to immigration, but also as to other necessary legal steps and similar needs of the case, and many have again been profited by our gratuitous service during the past year.

The rules and regulations concerning immigration have not changed much during the last few years and are not likely to change before next summer. There is still the strictest selection of aliens applying for admission to this country, which is no more than right. . . . Our own clients, German and Swiss people, are not particularly affected by any of the intended measures. The majority of German and Swiss immigrants nowadays are of a superior class. . . . The average number of German aliens coming is 55,000, besides the Swiss and German-speaking people from other countries. Thus we have a large field to work in and we work among these aliens with a great deal of interest, seeing that results are favorable. We hear from time to time that aliens whom we had assisted at their first landing have become useful members of our congregations, which is the ultimate goal of all our work. Many of them still correspond with us as a matter of gratitude; others frequently apply to us for help when they are ready to have friends and relatives follow them into this country, where they have found a safe and profitable abode.

The great majority of our German immigrants quickly assimilate themselves with our own people, and as they mostly

always bring a good education or profession with them, they have little difficulty in finding employment as a rule. Of course the last six months of the past year were less favorable. Many of our men who were born in this country were out of work, so it is not greatly to be wondered at that many aliens roam the street seeking a job which would give them their daily bread. Many of these came to us for counsel and help, and we tried our best to be of help to them in finding suitable employment.

We had less trouble in placing female aliens, particularly such as were willing to do house-work, although the hostility against German girls, engendered by the war, has not entirely died out.

A good deal of our time is taken up with meeting immigrants who are landing from the steamships. Some of these are destined for the West and going to relatives. But quite a number have no relatives or friends in this country and have given our address as their final destination. If we meet these people and they are discharged to us, we have a double responsibility. We must place them in proper homes and must assist them in finding employment. It is an indication of our good standing with the American Consuls abroad that they are willing to grant Immigration Visas to aliens who cannot show any affidavit of support from relatives here, who have nothing to show, but the address of the Harbor Mission. Meeting aliens at the steamship piers is not always an easy matter, especially in winter-time, when the arrival of steamers is so uncertain, and it often takes many hours at the docks till everything needful is done and the company can proceed. But the apparent appreciation of our efforts makes the duty most agreeable in most cases. During the fall and spring months we are also much occupied with our own church members and friends who are going abroad or coming from there. Many of these are old people who have never been in any large city before, except

at their first landing in America. These need very careful protection as the danger from sharks and impostors is still as great as ever. Thus a good elder from one of our Wisconsin congregations, who intended to go across for a visit and who did not heed our admonitions, but fol-

lowed his own wisdom, lost every cent of his money here in New York through an impostor and had to telegraph back home for new funds to start on his visit abroad. These are, however, exceptional cases. Wherever people heed the warnings given they are perfectly safe.

### Notes

Rev. L. W. Veith, the Missionary of the Pleasant Valley Community Church, near Dayton, Ohio, reports that twelve members of the Sunday School have enrolled in the Stewardship Essay and Poster Contest. Last year seven took part in this and Mr. Veith states: "I believe that we received a great deal of good from the influence on the lives of the young people that entered last year." The work in this Mission is making commendable progress and the attendance at the church and church school has been very fine and regular, even when the temperature was four and five below zero.

\* \* \*

During the month of January the Sunday School of Emanuel Church, Allentown, Pa., of which Rev. Willis D. Mathias is the Missionary, was departmentalized with the closely graded system as a basis. 215 scholars were present on the day this new system was started. Eight new members were received into the Church during the month of January.

\* \* \*

St. Paul's Mission, Allentown, Pa., of which Rev. E. Elmer Sensenig is the pastor, for many years has been rendering service to the community in which it is located. Through its instrumentality Hanover avenue was widened, storm water sewerage provided, rents in the community reduced and now the new East End High School site purchased, and all this in addition to winning first honors in the Liberty Loan drives, and a great deal of social service work. Mr. Sensenig is president of the Allentown Ministers' League and has prepared a four weeks' program for Lenten Services.

The Mission at Salem, Oregon, of which Rev. W. G. Lienkaemper is the pastor, has recently purchased new hymnals of which he reports as follows: "The new hymnals are proving a blessing to us. On the second Sunday of the month I called upon the congregation to try to study, sing and memorize one hymn a month, in line with the idea of the 'Messenger.' The proposition seems to meet with a hearty response. I call on some member of the congregation every Sunday to recite the entire hymn. The first hymn chosen was Harbaugh's immortal 'Jesus I Live to Thee.' The memory hymn for February will be, 'Father of Eternal Grace.'"

\* \* \*

Many of the Missionaries in reporting for the month of January state that influenza and bad weather have greatly interfered with church attendance and work in general. Rev. C. M. Zenk, Missionary of Memorial Church, Madison, Wisconsin, informs us that the mean temperature has been six degrees below zero for January, the coldest since 1912, and the frequent snowstorms, with a snowfall of 28 inches, have affected the Church program. Rev. C. H. Riedesel, our Missionary in Idaho, also reports the severest winter that he has experienced in that State. "Deep snow, cold, storm after storm! We have been practically snow-bound part of the time so that I could not reach appointments." Rev. Martin Flatter, who has charge of the Mission in Sheboygan, Wisconsin, states that in spite of the severe weather, with the temperature twenty degrees below zero, the attendance during January was very encouraging and his people were very faithful.

## Annual Meeting

### *Home Missions Council and Council of Women for Home Missions*

AT a joint session of the Home Missions Council and the Council of Women for Home Missions, Dr. William Adams Brown, of Union Theological Seminary, in his stimulating address on "Home Missions; Past and Future," urged the importance of church extension boards of the co-operating denominations uniting in specific missionary activities as they are now doing in the maintenance of religious education work in Government Indian Schools, welcoming strangers at Ellis Island and in the social religious work among migrant groups along the Atlantic seaboard and on the Pacific Slope.

Dr. Charles L. White, Executive Secretary of the American Baptist Home Mission Society, was re-elected President of the Home Missions Council for his fifth term. Other officers chosen were Dr. S. L. Morris, Executive Secretary of the Committee of Home Missions of the

Presbyterian Church in the United States, First Vice-President; Dr. John McDowell, Secretary of the Board of National Missions, Presbyterian Church U. S. A., Second Vice-President; Dr. William R. King, New York, Executive Secretary and Miss A. M. Behrens, Treasurer.

Mrs. Orrin R. Judd, of Brooklyn, was elected President of the Council of Women for Home Missions; Mrs. F. W. Wilcox, New York, Vice-President; Mrs. Edwin W. Lentz, Bangor, Pa., Recording Secretary; Miss Florence Quinlan, New York, Executive Secretary; Mrs. Raymond Fenner, Freeport, Long Island, Treasurer.

Three full sessions held prior to the annual meetings were spent by representatives of the two Councils in planning the program of a national interdenominational Home Missions Congress to be held at Washington, D. C., in 1930.

## *Echoes from the Annual Meeting of the Home Missions Council*

### *State Home Mission Councils*

SIGNIFICANT as any other feature of the program of the twentieth annual meeting of the Home Missions Council, held in Atlantic City, January 9th and 10th, was the announcement by Dr. William R. King, Executive Secretary, that since the meeting in Cleveland in 1928, following the Church Comity Conference, seven state home mission councils have been formed as follows: Oklahoma, Oregon, Michigan, Tennessee, Georgia (not yet complete); Kentucky and Alabama. While three of these organizations are likely to evolve into state councils of churches it was the stated opinion of Dr. King that this will be a desirable development, preventing overlapping and multiplication of state bodies. Invitations have come from several other states asking the assistance of the Home Missions Council in the organization of state councils. "It is my hope,"

said Dr. King, "to have a council in every state of the Union within a year or two."

### *State Surveys*

Important surveys throughout the entire state of New Hampshire and in many Ohio and Pennsylvania communities were carried out to completion during the past year, Dr. King announced. The part time service of Rev. Herman N. Morse, D.D., of the Presbyterian Church, U. S. A., was secured as director of surveys. The latter's printed report of the New Hampshire Survey is available to any state worker or other interested person by sending ten cents to the Home Missions Council, 105 East 22nd Street, New York. The survey is in printed pamphlet form and contains several carefully prepared and very illuminating charts.



### *Progress Through Reciprocity*

The neglected peoples of America can only be evangelized by missionaries who do not collide with each other, the delegates were told by Dr. Charles L. White, of New York, in his fourth annual address as president of the organization. Constituents of the Council are mission boards of twenty-eight Protestant denominations in the United States and Canada.

"We have nothing to do with, and no responsibility for, either advocating or bringing about organic church unity of the various denominations whose home missionary tasks have been committed to our hands. As we clasp hands in a new fellowship we face a new era in Home Missionary work. Our task is as clear as crystal. One thing we do. Primarily it is to do a complicated mission work in a continent seething with social and economic changes and to do it without waste of missionary funds, duplication of energy or neglect of any unevangelized areas. All studying the work of each and praying for the success of all, we look for progress through reciprocity and spiritual conquest through missionary co-operation."

### *Rural Fields*

Dr. Malcolm Dana, of New York, director of rural work of the Congregational Church Extension Board, in his report on religious conditions in country areas, said that the inefficient rural pastor is bound to pass out with the inefficient farmer. "The tendency is for the farms to pass into the hands of the efficient farmer," said Dr. Dana. "It is widely claimed that ten per cent. of the people are to feed ninety per cent. in America. The inefficient farmer is to be pushed off the soil. A like fate awaits the inefficient minister and church of the countryside. The implication involves fewer and better churches. The country minister must match the ten per cent. farmer who is going to abide and feed the ninety per cent. The minister and church in country areas, whether they will it or not, must stand a daily comparison with modern scientific agriculture in its knowledge, technique and equipment."

Dr. Dana declared that the latest word in the rural enterprise is the urging of summer schools for rural ministers and the readjustment of seminary courses to meet the needs of the American countryside.

### *A Five-Year Program*

THE Home Missions Council reported at its Annual Meeting a very successful and encouraging year's work. In addition to the regular program of work carried on through established committees, the Council is promoting a very interesting and important work of survey and adjustment which it calls the Five Year Program. This was the outcome of the Cleveland Comity Conference. The work is now well under way in several states. The survey has been finished in New Hampshire, where it was followed by a state conference, attended by 200 representative people from all parts of the state, who for two days and nights faced the facts brought out by the survey.

As a distinctive part of this general Five Year Program the Council is promoting a National Home Missions Con-

gress which is to be held in Washington City in December, 1930. Three large Commissions have been at work for a year, and will continue their studies and investigations for two years more, preparatory to this Congress. The purpose of the Congress is to rethink the entire Home Missionary Enterprise in the light of the changes that have taken place in recent years and the conditions that obtain at the present time. It is to be the "Jerusalem Conference" of North America for Home Missions. This is the first time the home missionary agencies of the various denominations have ever attempted, in a co-operative way, such a thorough-going and exhaustive study of their common task. It should mark an epoch in Home Missions.

### News from New Mexico

MANY of our readers will remember Miss Martha Zierdt who served as a social worker in several of our Missions in the Middle West, and who left the work of the Board of Home Missions to become Mrs. J. C. Roak. However, Mrs. Roak has by no means given up her activities along social service lines, as will be evidenced from the letter recently received by Rev. James M. Mullan, Secretary of the Social Service Commission of the Board of Home Missions and from which we quote as follows:

"As I read the Social Service columns of THE OUTLOOK OF MISSIONS for the past few months, it occurred to me that you might be interested to know of my new and picturesque location. I am a member of the First Presbyterian Church of Santa Fe, New Mexico, which is the oldest of the Protestant churches and possibly the oldest church in the State of New Mexico. It was established in 1867, has been self-sustaining for over twenty years, and through all the years of its history has been doing a mission work among the Spanish and Indian people. It has a membership of 320, of which 120 are Indian and Spanish. We are on the eve of erecting a sixty thousand dollar church . . . The church here has a peculiar problem. The United States has an Indian School nearby and something like one hundred students attend our services. They, of course, are welcome, but contribute practically nothing, so our Sunday School must supply them with all literature with funds from our treasury. Then the Presbyterian Church at large maintains a Mission School here for Spanish-speaking children, fourth grade to high school. They pay a small tuition but the school is supported largely from Home Mission funds. Every Sunday afternoon a Spanish preacher comes from Albuquerque and holds a 4 o'clock service for these students and citizens who care to attend.

"I have a class of junior girls, ten of them, from the United States Indian School. They are very undemonstrative but attentive to all I have to say. Of course, I must teach very simply, as one



MRS. MARTHA ZIERDT ROAK  
AND HER CLASS OF  
INDIAN GIRLS

would teach in China or Japan, I suppose, in order to make them understand. Two weeks ago the school truck broke down and the girls could not attend. The boys, however, walked in and I taught a class of twelve high school age Indian boys. Never have I been flattered by such attention. They were an inspiration to me.

In Sunday School I have been made chorister and surely enjoy it. Some of the Indians read so slowly that we must sing that way until they have learned the words and can attain the correct tempo . . . Beginning with January 23rd we are going to have a series of six mission study classes starting with a dinner at 6 o'clock and 34 have expressed an interest in coming.

"You can see that the Reformed Church trained me well for future service, and my social service enthusiasm finds a satisfactory outlet in my work with Indian students. Our pastor, Rev. David Reiter, is from Bradford County, Pennsylvania, and tells me that he, too, studied the Heidelberg Catechism."

The former Miss Zierdt's many friends in the Church will be glad to know of this splendid service she is rendering to these Indian children and we are happy to show a picture of her with her Indian girls.

B. Y. S.

## *Our Educational Conferences*

REV. WM. F. DELONG, D. D., FIELD SECRETARY

**I**N the January number appeared an article entitled, "Home Mission Conferences." As stated in that article, "these conferences are strictly educational." Up to February 1st twelve such conferences have been held, with an attendance of 900. The persons attending are leaders and workers in their respective congregations. The centers where these conferences have been held are Reading, Lebanon, Harrisburg, Lancaster, Allentown, Easton, Chambersburg, Hanover, Hagerstown, Tiffin, Dayton and Canton. Some questions asked at them are, "What is the object of the conferences?" and "What do you want us to do now?" These are good questions to ask. Let us consider them briefly.

"What is the object of the conference?" in other words, why do we hold them? At one place one person said these conferences will likely be followed by a financial campaign. The Board of Home Missions in putting on this educational campaign did not plan for any financial campaign. A fundamental law in nature is that there must be sowing of seed before you can reap any harvest. This same law applies to the work of the Kingdom. Perhaps one reason why the Church has not made more rapid progress is because there was not enough seed sowing. We have taken too much for granted. This, we believe, is true especially with regard to the cause of Home Missions. Because it is work in America, surely everybody knows. But the truth is that not everybody knows, and unless the people know they will not invest in the cause. The primary object of these gatherings, therefore, is to bring the facts to the

leaders and workers in our congregations.

The second question, "What do you want us to do now?" The briefest answer to that question is, we expect you to take the information you have received and pass it to the others in your congregation. You are to scatter the seed. Christ selected the twelve, gave them a message and told them to tell the message to others. He depended upon those who heard Him. The Board of Home Missions to a large extent must depend upon those who have heard the facts that they will tell them to others. Surely such a seed sowing will bring results in years to come, without a financial campaign.

We believe great results will be forthcoming from the few conferences held thus far, if one may judge from remarks like the following and made by persons attending them:—

"I have heard enough tonight to convince me that I will give part of my estate for Church-building Funds."

"This meeting tonight will cost me at least one thousand dollars."

"This conference will cost my congregation several thousand dollars."

"Meetings like these cannot help but bring fine financial returns to the Board of Home Missions in the future."

In addition to these conferences that have been held, fourteen more are scheduled for February and March and twelve in April, or a total of thirty-eight. In this way we cover almost the entire denomination, getting in touch with some one in nearly every congregation. Wherever we have gone we have been given the finest kind of co-operation, for which the Board is deeply grateful.

---

The following Missionaries report that they have started Catechetical Classes:—  
Rev. A. G. Peters, St. Andrew's, Philadelphia, 30 Catechumens; Rev. Willis D.

Mathias, Emanuel, Allentown, Pa., 20;  
Rev. A. Bakay, Hungarian, Akron, Ohio, 18; Rev. A. J. Herman, Grace, Duquesne, Pa., 18.

---

**NEEDED: MORE SUBSCRIBERS TO THE OUTLOOK OF MISSIONS**  
**—MORE READERS OF THE OUTLOOK OF MISSIONS**

## Observations of the Treasurer

J. S. WISE



IT is a beautiful day. The sun is shining brightly. The air is clear, crisp and cold. Yes, it is an ideal mid-winter day—February the second. It is called “groundhog day.” According to tradition, on this day the groundhog awakes from his long winter’s nap, crawls out of his hole, and if, perchance, the sun is shining and he sees his shadow, back to the hole he goes and remains there for six long, weary weeks before he attempts to come forth again. If, on the other hand, it is a cloudy day and he fails to see his shadow, he remains out of his hole and becomes the harbinger of an early spring. Very many of the good people of Eastern Pennsylvania and, I presume others as well, firmly believe in the groundhog as the most reliable of all weather prognosticators. Therefore, this beautiful day, alas, is, more or less, unwelcome. There is no doubt about the groundhog having seen his shadow today and we are now doomed to six more weeks of cold, disagreeable winter weather. It will be useless to look for or expect the warm, sunny days of an early spring until his reign is over. Thus tradition has it. It is infallible.

Many of my readers, in other sections of the world, will probably smile and call this another one of the curious superstitions of the Pennsylvania Germans. Before indulging in any undue hilarity over their superstitions, please be sure that you, yourself, are free from them. I suspect that the good Pennsylvania German does not have a monopoly on superstition.

Some years ago, in New York City, I witnessed an exhibition of rank superstition in a rather prepossessing young matron. She appeared to be above the average in intelligence. And yet, in about an hour after having ordered a

handsome parlor heater to be sent to her home, she returned and cancelled the order. Her only reason for so doing was because the stove happened to be number thirteen. Many other superstitions are to be found among all peoples in all parts of the world.

Even the Church is not free from them. Just where the efficacy of faith and prayer ends and superstition begins, is very often quite hard to determine. I am not ready to discuss this, because I certainly do believe in faith and prayer. However, I often find myself out of harmony with the claims made by some very good people; especially when their claims reach out beyond the limit of ordinary common sense. Superstition and common sense are in nowise boon companions. The one deals with facts, the other with bubbles.

It is, therefore, very surprising that so many level-headed laymen, and ministers, too, have become obsessed with the idea that the benevolent Boards of the Church can, in some mysterious way, conduct their affairs with far less money than any other organization would require for the same purposes. The Board of Home Missions has certain definite tasks that it is expected to perform. Practically all of them are not of the Board’s own choosing. All of its Missions were originally enrolled at the request (which often amounted to a command) of either a Classis, a committee of local ministers and laymen, a District Synod or General Synod. The Board rarely takes the initiative in enrolling Missions. They are usually enrolled after a petition from either of the sources named has been carefully investigated. Again, the Board never deserts a Mission. Once enrolled, it stays on the roll until the Board is fully convinced that it is a hopeless undertaking and even then it is never coldly dropped, but referred back to the Classis to which it belongs. Hence, any task that is assumed by this Board, whether it be a Mission congregation, the promotion of Evangelism, Social Service, or the Coun-

try Church, is undertaken in good faith with the determination to see it through. Its work is to deal with facts and not with bubbles. It is based upon common sense and requires a common sense income. Superstitious belief in its ability to get along without a sufficient income must in some way be overcome. Groundhog prognostications will not keep the work going. Its budget must be taken more seriously. A reduced budget solely for the purpose of reducing the apportionment means a step backward in the work of the whole Church and not merely in the work of the Board.

Christianity, under the direction of the organized Church, is being challenged more persistently and systematically today than ever before in its history. This is certainly not the time for the Church to restrict its activities in making our Country more Christian. All of the Home Mission Boards of the Protestant churches fully realize this. All of them are struggling at the task with insufficient incomes. These incomes can only be supplied by their constituency. If their constituency fails, the work fails. It can not be otherwise. Will our Reformed Church measure up to its responsibility?

The apportionment income between now and June will answer that question. I have great faith in our people. Far more than I ever had, or ever will have, in the old groundhog. I know that the apportionment *can be paid in full*. Will we do it?

Many lessons are taught by Mr. Groundhog. How strangely familiar his actions are! He sees his shadow and slinks away! Scared at a shadow! Real, vital programs are defeated because we are afraid of shadows. Many a congregation experiences a genuine thrill over the sunshine of its successes until someone points out the imaginary and gloomy (?) shadow of its apportionment. Instantly the thrill is changed to fear and the work committed to the Boards is made to suffer, resulting in deficits to be carried for years to come.

Why not stop our everlasting fear over the apportionments? They are not impossible. We are seeing shadows and are foolishly running away from them. Let us rather think of the sunshine. Without it there can be no shadow at all; there can be no shadow without the interference of some dull object obstructing its rays.

---

(Continued from Page 101)

appreciable impression upon the unchurched masses and non-Christian social and industrial conditions. But the Church with the mind of the Master of men, manifest in her attitude and outlook must, through scientific survey and searching study, adapt her ministry to the new and changing conditions with a view of vitally shaping the life of the individual, group, community, city. It is not conformity to the mind and manner of the city, but *adaptability* to vital needs and changing conditions in these controlling centers.

In a scientific study of one thousand cities Dr. H. Paul Douglass finds through a fact-facing survey, varying degrees of adaptability among the churches, ranging from unadapted, slightly adapted, internally adapted, socially adapted even to some adventurous variants—all endeavoring to serve and save the city. This calls for a new technique of a manifold ministry to the manifold life of the city.

More specifically the Church must

project a practical program of evangelistic, educational and social adaptability in order to make Christ "real to every life and all of life." The Church, pulsing with the passion of the Christ, must ever be mindful of the Gospel fact that Christ does not enter the social processes "except as man takes him there." This makes clear the call for leadership of strong mental, moral and spiritual parts, as one has put it, a leadership with "the vision of a seer, the insight of a prophet and the suffering of a saint."

Once more, insistently it calls for the co-operation of all Christ-minded agencies. "Co-operative intention must take the place of competitive drift." We must have mutual faith and mutual understanding in our mutual efforts to make real on earth the Kingdom of God, and then some day we shall hear "the sound of the American city" as that of "a loom weaving the tapestry of a new mankind," the holy City of God.

## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

### *"The Power Monopoly: Its Make-up and Menace"*

THE caption of this article is the title of a pamphlet recently published by Gifford Pinchot, former Governor of Pennsylvania. This pamphlet is in line with Mr. Pinchot's utterances as Governor of Pennsylvania when he addressed a message to the Legislature and the people upon the rapidly developing "power trust" or electrical monopoly. He said:

"It is universally the greatest industrial fact of our time. If uncontrolled, it will be a plague without previous example. If effectively controlled in the public interest it can be made incomparably the greatest material blessing in human history. . . . Either we must control electric power or its masters and owners will control us."

Much of the pamphlet is given to the listing of the power corporations in this country, and an analysis of the interlocking arrangements whereby 41 holding companies control more than 82% of the electric power generated in the United States and six financial groups control almost two-thirds of the output.

Mr. Pinchot charges that these consolidations have been effected not in the "fair and efficient service" of the people but "for ruthless exploitation, unrestrained by effective Government control."

The fact that Mr. Pinchot has for a generation been a prominent figure in the movement for the conservation of natural resources gives added weight to his utterances and his warning.

It is doubtful whether "we, the people," realize what is taking place today in the plans that are being made by financiers for the control of the production and distribution of electricity. It is more than doubtful whether we are realizing the tremendous place that electricity will hold very soon in our industrial and domestic life as a people.

Last year this Department called atten-

tion to an important book on "Power Control" at the time it was published, by Raushenbush and Laidler. This is a valuable study of the whole subject. It is one of the New Republic dollar books. It not merely states, but lists and analyzes the corporations that have merged and the processes followed by them to control approximately 83% of the nation's output of electricity.

There is no doubt that the trend of public opinion today is in favor of large-scale production and consequently large-scale combinations of industries. During the recent national political campaign it was evident that this question was easily overshadowed by others considered by the public of more importance, and received scant consideration. Doubtless back of the public interest—or indifference as the case may be—is the general opinion, vaguely perceived, that this way lie higher wages and cheaper products. One can share the opinion that this ought so to be while at the same time entertaining grave doubts as to whether that is actually taking place, while also seriously questioning whether even should that be the case the social effects of that policy are not too great a price to pay for the benefits derived. In all events this is a matter of such great and far-reaching significance as to enlist the interest of the church people. We commend again the book referred to as a reliable source of information, and wish to add the pamphlet of Mr. Pinchot's, to church groups, as well as to individuals, who may desire to discuss the questions involved in this subject. May we further suggest that interested persons or groups may care to get in touch with the "Committee on Coal and Giant Power"—a national group of citizens who believe that in the development of the coal and power industries the interests of the small consumers and workers should be considered and protected. Both Mr. Raushenbush and Mr.

Laidler, authors of the book recommended, are members of this Committee, as are also Robert W. Bruere, associate editor of *The Survey*; A. H. Holcombe, Professor of Government, Harvard University; Senator George W. Norris; George Soule of *The New Republic*; and Norman Thomas of *The Nation*. This Committee has issued pamphlets entitled "High Power Propaganda," and "The People's Fight for Coal and Power"—publications of *The New Republic*; and will issue other publications on "Boulder

Dam and Muscle Shoals in Congress," "The Federal Power Commission in Action" and "The Problems of Holding and Management Companies Under Possible State and Federal Control." This Committee is in favor of stricter state regulation of the power industry and of retaining under government ownership and operation the water resources of the Colorado, Tennessee and St. Lawrence rivers. Headquarters: 70 Fifth Avenue, New York City.

### ***A Parable on Disarmament***

(From *Social Trends*, Inter-Racial Number, February, 1929)

In a public address recently, Winston Churchill, England's "Roosevelt," told the following parable:

"Once upon a time," he said, "all the animals in the zoo decided that they would disarm, and they arranged to hold a conference to decide the matter. The rhinoceros said that the use of teeth in war was barbarous and horrible, and ought strictly to be prohibited by general consent. Horns, which were mainly defensive weapons, would, of course, have to be allowed. The buffalo, stag and porcupine, and even the little hedgehog, said they would vote with the rhino, but the lion and the tiger took a different view. They defended teeth, and even claws, which they described as honorable weapons of immemorial antiquity.

"The leopard, puma, and the whole tribe of small cats all supported the lion and the tiger (laughter). Then the bear spoke. He proposed that both teeth and

horns should be banned and never used again for fighting by any animal. It would be quite enough if animals were allowed to give each other a good hug when they quarreled. No one could object to that (laughter). It was so fraternal and would be a great step toward peace (laughter).

"However, all the other animals were very much offended with the bear, and they fell into a perfect panic (laughter). The discussion got so hot and angry, and all those animals began thinking so much about horns and teeth and hugging when they argued about the peaceful intentions that brought them together that they began to look at one another in a very nasty way (laughter). Luckily, the keepers were able to calm them down and persuade them to go back quietly to their cages, and they began to feel quite friendly with one another again."

### ***Should the Death Penalty Be Abolished?***

By FREDERICK L. HOFFMAN, LL.D., Consulting Statistician, Prudential Life Insurance Company

(This is a pamphlet reprint from *The Spectator*, a well-known Insurance Journal)

"I have made an extended study of the death penalty and have come to the conclusion that it would better serve the cause of justice if it were done away with entirely. . . .

"During the ten years ending with 1926, the average murder death rate in the non-capital punishment States was

42 per million and in the capital punishment States it was 57. The death penalty is enforced in much too small a proportion of the capital cases to have a deterrent effect upon the community at large. . . .

"On the other hand, executions are a decided deterrent of speedy justice and

often lead to a miscarriage of justice in capital cases in which the penalty would be well deserved. In the State of Michigan, a girl was murdered under exceptionally brutal circumstances and the offender was brought to justice, and sentenced to prison for life within a few weeks. Capital punishment is not enforced in the State of Michigan. . . .

"The public is still aware of the nauseating details of the Snyder-Gray trial. The ends of justice are not served by such disgraceful exhibitions but only by the speediest possible imposition of an adequate sentence.

"Italy has no capital punishment except in the case of assassination upon the crown or high minister of State, but the

murder rate of Italy is lower than ours. Russia likewise has no capital punishment except for certain political offenses, but as far as one is able to judge, the Russian murder death rate is lower than ours. It is, therefore, my deliberate judgment that the present purposes of justice are served by doing away with the death penalty and substituting therefor life imprisonment without the chance of a reversal or the exercise of the pardoning power on the part of the governor."

This pamphlet and others can be obtained from the League to Abolish Capital Punishment, 104 Fifth Avenue, New York City.)

### *Preparing for General Synod*

**T**HE Executive Committee of the General Synod of the Reformed Church held a two-day meeting in Philadelphia recently. All of the 20 members and two associate members were in attendance. Rev. Dr. Allen R. Bartholomew presided.

The program for the Twenty-Third Triennial Meeting of the General Synod to be held in the First Reformed Church, Indianapolis, May 22nd to 29th was adopted. For the first time in the 65 years of its history, the General Synod will open with a morning session at which time the usual communion service will be celebrated.

Among the items which will claim the

attention of the delegates attending this meeting will be the discussion of Men's Work, including a plan for a permanent men's organization, addresses by representatives of the three denominations contemplating Church union,—Reformed Church in the United States, United Brethren in Christ, and the Evangelical Synod of North America,—a report of a comprehensive survey of the Homes and Institutions of the Reformed Church, better provision for filling vacant charges, and many suggested changes in the present Constitution, including the status of women in the Church, and two regular meetings of the Classes each year.

### *Another Appeal*

Clothing, shoes, bedding, etc., are still greatly needed by dependent persons in homes and institutions in Central Europe. Please send whatever you can give.

Address packages as follows:

Reformed Church European Relief  
c/o A. F. S. Committee  
Cherry Street above 15th Street  
Philadelphia

The A. F. S. Committee is the American Friends Service Committee who attend to this for us, as they have adequate facilities for doing the work of packing, etc.

In behalf of the needy, we assure all the kind donors of sincere gratitude and appreciation.

BENJ. S. STERN, *Chairman,*  
*Committee on European Relief.*



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## *A Wreath of Cheer from China*

ALL the news that comes from China at the present time has a tone of good cheer to it. In saying so, we are not unmindful of the fact that the soldiers are still a disturbing factor, here and there, in that vast republic. There is no need to go away from home to read about the movements of troops. Let us remember this, whenever alarm fills our hearts about the recurring uprisings in China.

Dr. David Z. T. Yui, one of the great Christian leaders in China, made this statement in my presence at a recent meeting in New York.

"China has turned the corner and is now entering upon the period of reconstruction. I wish to stress the importance, yes, the urgency, of the Christian forces of the world coming at once to realize the very unique opportunity that is ours in China today. Those who are familiar with the Christian work in Japan will remember that there was a time in her re-

cent history when the Christian movement was given its best opportunity as well as its greatest challenge. The church failed to rise to this opportunity. In China today it is facing the same kind of challenge, only many times greater. It is to be hoped that the Christians will not be caught sleeping. I refer more especially to Chinese Christians, but their number is not great enough and their leaders are too few to accomplish the task alone; we depend on Christian friends in other lands to cooperate with us.

The process of building the new China is going right ahead, and going ahead much faster than you and I can possibly realize. Therefore we have no time to lose and we must take action immediately. I think I represent not only the views of my Christian friends, but also of many non-Christian Chinese when I say that we shall be glad to receive back old missionaries to China and to welcome new missionaries who may come to help us. There



REV. JESSE B. YAUKEY AND CHINESE EVANGELISTS, YOCHOW CITY



PARTY HELD IN HONOR OF GENERAL DAI AT SHENCHOW, CHINA

Catholic and Protestant missionaries alike joined in this tribute to General Dai, who has been their friend

may have to be some readjustment in relationships and in lines of work; but such necessity for readjustment should not discourage either the return of old missionaries or the recruiting of new ones."

Miss A. Katherine Zierdt, who is temporarily serving as a nurse in the Yale Hospital at Changsha, China, sent a beautiful Christmas card, with a picture of a boat on a river, a pagoda in the distance, and a humble Chinese house on its banks with cone-shaped hills surrounding it. This note accompanied it:

"The scene does not suggest Christmas, but we trust the country will soon be as peaceful as this countryside. Would that all China were ready to accept the peace and good will He came to bring. One must make readjustments almost daily to meet the rapid changes which are taking place here—nothing is static. No fear of getting in a rut now. But we must stand by ready to help when they realize the need. And they have made a mess of things in some ways. We cannot help by criticism nor blame but with His help can show them a more excellent way. I trust this card will find you and yours enjoying the Christmas season."

After her arrival at Lakeside, China, where Mrs. William E. Hoy and her

sainted husband, spent 25 years of faithful and fruitful service, she writes:

"Home at last, but it doesn't feel like home. I miss my husband so much, and the house looks so empty and forlorn. The Chinese are very kind. Our good friends have not changed, but conditions have, and it is going to take some time to get readjusted. It was a great surprise to hear that Gertrude is coming out so soon. Of course I am happy, but she will have a great heartache when she sees the condition of her school building.

It is a new China. The country people are just the same. They do not understand the changes, but there is a something felt but not seen. I could feel downhearted at times, but I have felt all along that it is God's will that I returned to this place. He has work for me to do, and I want to do it, so I must shut my eyes and ears to things that hurt. I must be patient and just help along with a little advice, making it appear not to be my suggestion but theirs. No one can tell anything about the future of China. Everything is quiet and peaceful now. I am glad to be here. Many, many times I thank God that my husband is spared the trial of living through this reconstruction period."

As late as January 21, 1929, Rev. George R. Snyder, of Shenchow, China, writes:

"Some phases of our work are moving along well enough, and some other phases are not so good. We certainly do feel daily the need of constant prayer and communion with our heavenly Father and also feel daily the need for the spiritual backing of our colaborers and fellow Christians in the homeland. Things are constantly arising that make us certain that

the Gospel is sorely needed by the people in this land and in this community. It was that sense of need on the part of the Chinese that made us ready to come to China in the first place. And the years in the field are just making us realize from experience, how great that lack of the Gospel really is. Oh! that all people everywhere might follow in the footsteps of Christ and take enjoyment out of living in full fellowship and communion with Him."

### *After Many Years*

WE have recently heard the glad news from Sendai, Japan, of the unusually large number of students in our two schools, North Japan and Miyagi Colleges, who have decided to become Christians and the number of these who have already received baptism.

This should not only encourage and inspire the Missionaries but also the Board of Foreign Missions and the entire Reformed Church. How my heart rejoices and how thankful to God I am that I can look back over all the years of endeavor and progress which have led up to and made possible this large ingathering of precious souls, and that by the Grace of God I had part in this great work of promoting God's Kingdom in that fair land.

In a recent letter from Dr. Schneder in which he speaks of this outpouring of the Holy Spirit resulting in this large spiritual harvest, he makes mention of one individual, not a student, who is among the number recently baptized.

This is an elderly woman by name of O Tsuni. But who is this O Tsuni? For some twenty years she was a servant, a cook, in the home of the Schneder family, and for twelve years she lived and worked in the same capacity in my family. She was, as far as I know, a Buddhist by birth and in her bringing up, and we her employers who knew her so well and thought so much of her, not only because she served us so long and faithfully, but also because of what she was in herself, were anxious that she might become a profess-

ing Christian. We prayed and used our influence to this end, but up to the present time of no avail. At last, as Dr. Schneder writes, she professed her faith in our only Lord and Savior and received holy baptism at the hands of her former employer.

And how glad and thankful I am that she is now an *avowed* follower of Christ, a member of the Christian Church.

After my wife died she with another woman took care not only of my home but



MR. TEI AND MR. KIN  
Korean Students in North Japan College

interested herself in me personally; was so much concerned in my comfort and well-being. I may say that she took care of me.

I shall never forget Tsuni san—Mrs. Tsuni—she was a widow, and is still serving with one of our Sendai Missionary

families. She was honest, faithful and efficient; she was thoughtful and kind; and though she lived and labored as a servant she deserves the recognition that I am hereby giving her.

J. P. MOORE.

Lansdale, Pa.

## *Easters*

BY A. BERTRAM DAVIS

IT is getting near Easter time again; and, being in a reminiscent mood, one day I let my mind wander back over the past ten or twelve years and was surprised to realize the variety of circumstances under which, and places in which, my Easters have been spent during that time.

The first Easter season that I recall as being particularly unusual was that of 1917. I was in college at the time, and instead of going home for the vacation I got a job and stayed in the town where the college was located. One noon, on my way to dinner, I noticed that the people on the streets seemed unusually agitated. Many buildings were decorated with the Stars and Stripes, and there was a tenseness in the air that had not been there before. There was no need to ask what had happened. I knew well enough that word had just been received of our country's entry into the World War. I knew, too, that many of my friends who had gone gaily home for their vacation would not come back when the vacation was ended. Some of them would never come back. I realized that our nation had entered on a terrific task, a necessary one, but nevertheless a terrible one. And I realized that every last one of us would have his part to play in the drama that was being enacted across the seas.

Two years later came the Easter which made the deepest impression on me of any in my life. The war was over. The Armistice was in effect, and negotiations for a permanent peace were under way. A friend and I were on leave for the day in Paris, and our steps turned toward the Cathedral of Notre Dame. There is always something about a cathedral, especially one like Notre Dame, that inspires

awe and reverence. But this occasion was particularly impressive. An all-day service was in progress, and people were continually coming and going. When we entered we found the great church filled with humanity. Every seat was taken, and there must have been hundreds, if not thousands, of people standing around the sides and back. And they came, literally, from the ends of the earth. Notre Dame is a French church, and of the Catholic faith. But the people who thronged there on that Easter were not all French. And they were far from being all Catholics. There were Protestants and Mohammedans as well. There were civilians from all walks of life, from the very humblest classes to statesmen and men of wealth. There were many who wore the marks of mourning for loved ones who would never enjoy the fruits of peace and victory. There were officers of high rank, as well as private soldiers, in the horizon blue uniform of the French Army. There were stalwart, dusky-skinned warriors of the French colonial forces. There were soldiers from far-away Australia and New Zealand, as well as from Canada and the British Isles. There were Belgians, and men from others of the Allied armies. And the crowd contained no small number of men in the navy blue or olive drab of our own American forces. And they were there, on the first Easter for a long time that had not echoed to the roar of guns, to worship the common Father of us all and to thank Him for the blessings of peace that had at last come to a war-weary world.

I shall never forget that Easter, and I thought of it especially the next year, when I attended the service in one of the big churches in New York City. As I

listened to the beautiful music, and to the inspiring words of the preacher, my mind wandered back over the year to the other scene. And sometimes now I can't help wondering just where all the people are who attended that Easter service in Notre Dame Cathedral.

The following year (1921) a friend and I anticipated a treat in hearing Dr. Harry E. Fosdick's Easter sermon, so we went early and secured good seats up in the balcony on one side of the church. But we were not to enjoy them long! The building was crowded, and just as the service began an usher came up and requested everyone on that side of the balcony to go downstairs immediately. It seemed that the weight of the unusual number of people had caused the balcony to begin to give way, and if the fact had gone unnoticed for a few minutes longer there would have been a serious accident. But we found standing room downstairs and were able to enjoy the service anyway.

A year later my Easter was spent in still another continent—Asia. At Hankow, China, I attended services at the two churches where the American and European community of the city worshiped, and where we also had Chinese Christians with us. The services were conducted in English, and the music was much the same as that which I would have heard in this country. But we were worshiping in a land where Christ is not known so widely as He is here, and where Easter is of significance to only a small proportion of the people.

The following year a missionary friend, then retired, invited me to go with her to attend the service at the mission station where she and her husband had labored for many years, and where he was buried. We had a pleasant boat ride of a mile or two, and an interesting walk to the compound, which was located near the city wall. There was the regular service in the chapel; and then a group of the church members who had known my friend and her husband adjourned to the cemetery for a special service of prayer at the grave of their beloved pastor. They had held this service every Easter since he had passed away, some twenty years

before. And one of the beautiful things about it was the fact that each year this occasion brought together two groups of Chinese Christians who had become divided on certain questions of policy after the missionary pastor's death.

One week later, in Hankow, I had the exceedingly interesting experience of being present at the Easter service conducted at the Russian Church. As you may know the Russian Church (Greek Orthodox) observes Easter one week later than we do. The service began at midnight on Saturday night; and a description of it may be interesting to those who are not familiar with Russian customs.

The church building, octagonal in form, was rather small; hence it was impossible for everyone to get inside at one time. First there was a prayer service; then the Russian worshipers entered the church and each one kissed the marks of the wounds on a wax image which represented the body of Christ. Following this ceremony there was a candle procession outdoors. Two men carrying banners led, and they were followed by the priest, who bore a censer of incense. Behind him walked the various church dignitaries, carrying a silver-bound Bible, a picture of the Virgin Mary, and other symbols. Then came the choir and the congregation, each person carrying a lighted candle. The priest chanted and the choir responded as the procession marched around the church, and this continued for a short time after they had got around and stopped in front of the door. During this part of the service, the priest frequently repeated, in Russian, the words, "Christ is risen," the people crossing themselves each time he did so. Then the priest and choir went into the church, and there was a song service lasting about half an hour. The music at this time was especially beautiful, though, of course, we could not understand any of the words. At the end of the song service each person greeted his or her friends by saying, "Christ is risen." The one addressed would reply, "Indeed He is risen," and they would kiss each other. Men, women and children all took part in this ceremony. At the end there was a communion serv-

ice that lasted about two hours, the wine being dipped out and served with a spoon. Many of the Russians in the congregation were people of wealth, others were peasants, but all were exiles from their native land; and most of them would probably lose their lives if they attempted to return while the country is under Communist domination.

In 1926, I was located at Huping Christian College, Yochow, China, and attended the Easter service in the college chapel with our Chinese and missionary friends. That Easter season was one during which we had abundant and frequent evidence of the love and care of our Heavenly Father. China, as usual, was in the throes of one of its many civil wars; and that spring Hunan Province was one of the scenes of conflict. Troops were moving through Yochow, artillery was mounted on nearby hills, rifle fire was often heard, and there were occasions when it looked as though we were in grave danger. But in spite of the fact that the city changed hands two or three times, there was no serious fighting close to us. And just when it would seem that we were in the worst peril, something always happened to ease the situation, and the crisis passed. Living through such experiences could not but make one more than ever conscious of the fact that God does take care of His own. And the sharing of common danger, either real or threatened, created a stronger bond of fellowship among the missionaries and their Chinese friends.

The upheaval in China forced us to

spend our next Easter in the homeland, instead of on the mission field as we had expected. And while we were again enjoying the companionship of friends and loved ones in this country, our thoughts often turned longingly and prayerfully toward the land we had left—to the missionaries who had been compelled to leave their stations, and to the Chinese Christians, some of whom had had to flee for their lives, and others of whom were bravely carrying on in the face of almost insurmountable obstacles.

Conditions on the China mission field were somewhat improved last year, and missionaries were beginning to return to their posts. This year more of them are back, the stations at Yochow and Shenchow are again open, and work is being carried on once more. True, conditions are greatly changed. New plans must be made for the work, and new problems must be met and solved by both Chinese and missionaries. But the future is brighter; and after the dark and discouraging times of the last two years, this Easter holds a promise for the days to come. And, perhaps, to those who have passed through the time of testing, the Easter message of *new life and hope* will have a deeper significance this year than ever before.

Truly, Easter is no national day, but its meaning is understood throughout the world by all those who have learned of Him whose resurrection we remember on that day.

Ononta, N. Y.

### Board of Foreign Missions

Comparative Statement for the Month of January.

	1928			1929			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$15,640.32	\$380.30	\$16,020.62	\$14,085.15	\$313.27	\$14,398.42	.....	\$1,622.20
Ohio .....	7,723.19	664.54	8,387.73	7,713.50	498.43	8,211.93	.....	175.80
Northwest .....	438.12	7.00	445.12	816.17	60.00	876.17	.....	431.05
Pittsburgh .....	2,959.98	226.50	3,186.48	2,906.39	110.00	3,016.39	.....	170.09
Potomac .....	3,359.20	58.00	3,417.20	4,691.97	6,225.00	10,916.97	.....	7,499.77
German of East..	493.47	50.00	543.47	550.00	20.00	570.00	.....	26.53
Mid-West .....	900.43	.....	900.43	1,546.10	5.00	1,551.10	.....	650.67
W. M. S. G. S. ....	.....	.....	8,112.05	.....	10,347.08	10,347.08	.....	2,235.03
Miscellaneous .....	.....	.....	25.00	.....	13.00	13.00	.....	12.00
Annuity Bonds .....	.....	.....	1,000.00	.....	4,500.00	4,500.00	.....	3,500.00
Totals .....	\$31,514.71	\$10,523.39	\$42,038.10	\$32,309.28	\$22,091.78	\$54,401.06	\$14,343.05	\$1,980.09
Net Increase.....							\$12,362.96	

## "A Child in the Midst" at Huping

FLORA RAHN LENTZ

**E**VEN where poverty is the common rule there are degrees. This particular Chinese widowed-mother with the family of small children had reached almost the point of desperation; her husband had died and left no money to buy food for the children. Brooding, coupled with superstition, was rapidly driving away her meagre ability to be reasonable. As hunger left its seal on the pinched faces of her precious boys, her finer qualities disappeared and she gave herself entirely into the clutch of fear . . . she had seen children starve.

The dark nights out in that desolate country home marked the ends of dreary days, but regularly after six days passed, the seventh brought a visit from the sister, a house-maid at the American Christian College on the banks of Tung Ting Lake. Each visit was the occasion for sharp differences between the mother and sister. "Do let me take the boys with me to Huping. The teachers are kind. There is plenty of food. I will look after them." Each time the same answer, "No."

Many weeks passed. Finally, when food was very scarce, the mother, with reluctance, gave up one boy to lessen the number of mouths to be fed. That boy was David Hsiung.

"A child he was, yet in him lay  
Part of the future of his race."

In 1922, Prof. David S. Hsiung came to America to more fully prepare himself to take charge of the Department of Physics and Mathematics in Huping College. He spent one year in study at Heidelberg University, Tiffin, Ohio, and one year at the University of Pennsylvania. At the end of the year he received his A.M. from the latter university. Shortly after he arrived in America I met him at a missionary conference. At that time he told

me how he had become a student at Huping College.

Today Huping seems almost synonymous with tragedy. . . . Tragedies have stalked in such rapid succession over the school that the happy days when little David Hsiung was brought to the place seem like a long time ago. The days of the Hoys, Reimerts, Becks, Lequears—when Dr. Hoy was dreaming of a "Greater Huping"—those days, reckoning by events, seem many more years than they really are.

David was a small boy when he came to Huping, not too small, however, to wonder where his mother had gotten such queer ideas about the school. He remembered her angry tones as she quarreled with the aunt; when she said, "Americans took eyes from students to make medicine, cut hearts from Chinese to make very potent medicine"—these things and many more he recalled. One year. Two years. Three years. Through all of the years nothing but kindness and love! This spirit kept on through the years to the days when he was graduated and made a teacher in the school he loved. Such a small boy was David when his aunt brought him to the school, it almost seems as though life began there. His real life did. We know but one text to express the idea of his development. The text was used with the boyhood of Jesus. "He grew in wisdom, in stature, in favor with God and man."

Prof. Hsiung, at present a member of the faculty of Ginling College, has witnessed for the Master in troublesome times. He has stood steadfast in the faith. He has tried to bring his family and relatives to Christ. His family of children are nurtured in a Christian home. His is one of many lives saved for China; saved for eternity—through the ministry of Missions.

---

*"I certainly enjoy reading the interesting information THE OUTLOOK OF MISSIONS gives about missionary work in the lands where the Reformed Church is sending her missionaries, and I would not want to be without it."*

MRS. LOUIS HERMAN, Saegerstown, Pa.

## *A Personal Experience in Christian Missionary Education in Japan*

BY JOHN MAXWELL ADAMS

FOLLOWING a year of post-graduate theological study in Edinburgh, it has been my privilege to make a six-months' journey through Asia, visiting and studying various phases of mission work. Half of this time was spent on the compound of the Woman's Christian College in Tokyo. There I taught two two-hour classes in English for one term, and on the other days of the week I had five hours of English teaching in a men's college, the Meiji Gakuin. While this was a short period of acquaintance with the two institutions, I feel that it was long enough to afford a fair realization of what is being done at present and of the possibilities for future development.

At the Woman's Christian College I found a school whose campus, buildings and equipment are planned along the lines of the best modern educational requirements, combining beauty and dignity with serviceableness and economy. One is at first impressed with the fact that the entire administration is in the hands of Christian Japanese educators; and in the broader contacts with men of affairs and professors in government and private universities, I learned that the President is unhesitatingly considered by them one of the world's leaders in the education of women. It is largely to her splendid personality that the spirit of the college is due.

In the classroom work I was surprised at the quality of the students—not only their high natural ability, but the fact that they possessed individuality, originality and initiative, without losing the poise and charm of the traditional Japanese woman. The class hours with a small group of such girls—not more than 25 in a section—afford wonderful opportunities of sharing with them the best that Western civilization, under the influence of Christian idealism, has produced. I found in them—particularly among the Christian girls—a new self-respect which conquers their bashfulness and allows an eager spirit of

inquiry to flash forth. There is here no machine production but an attempt to aid the best of Japan's young women in their search for truth. Because of the large campus and dormitory facilities, the influence of the teachers is not limited to the classroom. There is slowly developing what we in America call a "college life" with its "activities" and its "spirit". Here the opportunity for close personal contact between teacher and students is greatly increased. The leaders of the various groups on the campus spend hours each week in conference with the teachers, both foreign and Japanese. One of my Freshman girls informed us in class one day that she had "no use for Christian gentlemen because they are too much interested in the Ten Commandments." It was an evidence of revolt against the rigid formalism of Japanese custom which has little meaning in the modern life of the people. I am glad, however, that she will have four years of close contact with genuine Christian character on the campus of the Woman's Christian College, before she begins to teach or to establish a home.

Each morning, before the first class, a voluntary chapel service is held in the gymnasium. At the first of the year it is attended by practically the entire student body. That the attendance seriously dwindles in the last term is certainly due in part to the fact that a gymnasium is a poor substitute for a worshipful chapel. After leading the service a few times myself and after talking with a number of the students about it, I realized how important a factor in the religious life of the college would be provided by a beautiful chapel, with accommodation adequate for the entire student body. The voluntary feature of the religious expression seems to be resulting in the best that this policy seeks to develop. There is freedom in the requirements; and reality in the Christianity. The required Bible study is being rendered more interesting and vital by the careful work of a graduate



of the college who has been studying religious education in America. On her return to the faculty she is attempting to discover at the outset the backgrounds and needs of the individual students and to frame the study in such a way that it will be of vital interest to the girls. Many of the girls I have considered it a real privilege to know, because the depth and reality of their Christian life is amazing. Entirely under student direction is the Y. W. C. A. and here as well as in dormitory and classroom the Christian leaders exert a real influence in the campus life.

### *“Near Japan”*

WE sang of “far Japan” when we were children, but times have changed. It is “near Japan” that concerns us today, for distances shorten with every invention, and every time a kindly person crosses the ocean.

All of us were shocked several years ago when the news of the terrible earthquake reached us. So many dead, injured or rendered homeless or friendless. Yet it seemed so far away. A letter from a friend of the family who had stepped on a boat but had not left the harbor of Yokohama when the docks disappeared, brought it nearer. To have had one of our dearest Japanese friends report that his father’s office had been “first shaken down and then burned up,” and that thirteen out of thirty of the office force had been killed, brought it still nearer. But when in answer to a telegram from New York asking how many students in our International Student group here had been financially inconvenienced, by the delays in mails due to the earthquake, and the report went back that there were nineteen such here, Japan seemed just across the ferry.

It was embarrassing of course to a great many of you with personal or church interests in Japan, when you learned that our government had been so unkind and tactless as to pass an act excluding Japanese from our shores. But it tempered our feelings somewhat to have a fine son of Japan elected Captain of the University Gymnasium team within a few days of the

There is something impressive about the whole atmosphere of the campus. I felt the thrill of the experiment here going on: the attempt to establish a new and better social order by means of the revolutionary activity of higher education for women. The girls seem to be delightfully happy in their temporary home and in their joyous freedom to “be themselves”. Yet there is an underlying seriousness in their whole bearing which promises that the college motto of “Service and Sacrifice” is not vain words.

passing of that act.—Score one for the younger generation. The first foreign student to have been so honored here.

But how would you have felt to have received within three days two inquiries in the interest of prospective Japanese students in the following circumstances? One desired postgraduate work in medicine and was warned of the very great disadvantage of not being able to understand lectures in our language. That was not hard to convey to the inquirer, nor could it be remedied.

But when we looked into the matter of trying to help the other one meet a part of his expenses by working, it was very different. The authorities referred us to the clause in Japanese students’ passports which absolutely prohibits them from working at any gainful occupation while studying in this country. The instance of a student in a middle western college who was compelled to discontinue teaching, either music or Hebrew, was cited.

Many well informed persons think of this Foreign Student work as being helpful only to those who come here. This is but a small part of its influence. Think of the friends back home who hear about any courtesies extended. Think of the changed institutions to grow out of these broad contacts. But do not forget to think how it helps us. It is a privilege indeed to have friendships that oceans cannot limit. They are helpful and enjoyable to anyone, but especially so to one’s children.

Two instances however will show of even broader circles of influence. When a student worker in this group spent fourteen months on a tour that reached around the earth, he stopped in hotels just ten nights, and five of them were by choice. On all the other occasions he was entertained by friends made while they were students here in Philadelphia. That statement always gives me a thrill.

Then, too, contacts with foreign students correct some of our mistaken notions about people. Who has not heard that the Japanese are the artistic people, while the Chinese are the meditative ones? If you heard that a great mathematician and an outstanding architect had appeared here, one from each of these great countries, of course you would expect the architect to be the Japanese and the mathematician the Chinese. But in both cases you would be wrong. The competition for plans for the Parkway facade of the City Hall here was won by a Chinese student. And what a wholesome man he is! His singing and inimitable dramatic work, as he performed for us, will long be remembered, and we all miss his genial wholesome smile.

Perhaps you have heard of the very exceptional mathematical achievements of Tadafumi Mikukuriya, a boy trained in a Lutheran Mission station in Tokyo. He graduated from the Kumonoto Technical School in Japan, after which he came here. He worked two whole years, often eighteen or twenty hours a day on "A

study of the hitherto indeterminate stresses in simple and compound reinforced concrete arches." When his work was done, the tables covered fifty pages three feet long, three columns to a page and four lines to an inch. But while spending his vacation in a fine cool summer resort all of his work was burned up. He did them all over again, and they stand the most exacting tests.

When that study was completed his professor asked him, "How would you like to work out some simple method for computing wind pressure on high buildings?"

"I'll try it, sir," was his modest answer.

In two weeks, this product of Japan and America came back to his professor with another fine contribution. As a result, instead of structural engineers spending hours in the most detailed and tedious calculations, five minutes are quite enough to bring a result that has thus far proved accurate in every case.

Of course we are not concerned primarily about that side of it, but think of the thousands of dollars such a mind contributes to the happiness and safety of the world.

All of these cases coming to us so casually and as we go about our work, helps us feel that Japan is no longer "far Japan," but "near Japan." Near in common interests, in ideals, in tasks, but best of all in Christian friendships.

CLAYTON H. RANCK.  
Philadelphia.

### *The Seventieth Anniversary of Christian Missions in Japan*

The Seventieth Anniversary of the Opening of Protestant Missions in Japan will be commemorated in October, 1930. It is hoped that the churches and Christian institutions throughout the Empire will observe the day by putting on local

programs both for Christians and non-Christians.

It is also planned to follow this commemoration with two weeks of simultaneous nation-wide union evangelism. In this fortnight of evangelistic effort the local churches will be urged to unite.

---

**READING THE OUTLOOK OF MISSIONS MAKES ENTHUSIASTS  
FOR MISSIONS: NON-READERS SUFFER FROM INDIFFERENCE**

## *The Will in the Way to Life*

(Continued from Page 102)

away from the true and only reason Christ assigns: "Ye will not come to me, that ye might have life." Sinners raise all sorts of objections to the Christian religion, because they are unwilling to forsake their evil ways and turn unto God and live. "The heart is deceitful above all things and desperately wicked." Immersed in the pursuits of pleasure, men cannot live in the presence of the holy Saviour. The love of sin prevents their coming and thus they remain strangers to Him forever. A sinner may come to Jesus just as he is, but he cannot abide with Jesus as he is.

What prevents any of us, from a free and active Christian service, but *sin*? The difference between the Christian and the non-Christian is simply one of the *will*. The Christian has come to Christ. The non-Christian *will* not come. The Christian has made a full surrender of himself to Jesus. "Not my will, but Thine be done." The non-Christian says, "I cannot," but what he means to say is, "I *will*

*not*." A sinner who says, "I cannot be a Christian" means, "I will not be a Christian," and that must end in, "I shall not be a Christian." No one can play with his conscience, and not be hurt. Fire will burn. He who trifles with his soul's salvation must perish.

It is a fearful responsibility for men to refuse the light of Jesus and to shun the calls of the Gospel.

Let those who are the children of the Kingdom talk and walk so as not to be a stumbling block to the unwilling souls in the world. The best testimony to the worth of the Christian religion and the power of the Gospel, is the character and conduct of the followers of Christ. Many a wayward child of God has been brought back into the fold by the consistent life of Christians. Let us live as we talk and let us work as we walk, and then men will see and feel that we have been with Jesus, have learnt of Him and that we are abiding in the fellowship of His service.

## *Japan Enthronement Honors*

**F**ORTY-FIVE Christian men and women representing every field of activity were numbered among those who were honored by some sort of recognition during the Enthronement Exercises in Japan, according to Dr. Axling. When compared with the total of those thus rewarded for conspicuous service rendered the nation this is a percentage far above the ratio of the number of Christians to the total population.

An entirely new departure was the awarding of honors to outstanding leaders in the religious field. Twelve such awards were made. Of these, two were Christians, Dr. Kozaki, the chairman of our Christian Council was given a silver cup and Bishop Uzaki, ex-chairman and a member of our executive committee received a gold cup.

The time is still fresh in the memory of many when the Japanese Government as well as the people at large looked upon Christianity as the nation's most dreaded

foreign foe. Today the Christian faith is so deeply rooted in the life of the nation that H. E. the Emperor rewards his subjects for conspicuous service in spreading this faith among his people.

Five presidents of Japan's Imperial Universities participated in the Enthronement Exercises in Kyoto. Of these, three are aggressive Christians and the other two have Christian wives. Of these, President Sato, of the Hokkaido Imperial University, was elevated to the peerage with the rank of Baron. President Sato is one of the most influential and active laymen in the Japanese Methodist Church.

The number of Christians honored in the field of social welfare work was not only large but included the most outstanding figures in this phase of the nation's life. Most of them were those who had pioneered and blazed new trails in an effort to meet the nation's changing social needs.

## *The Chinese Church and Government*

AT the present moment the Chinese Church is considering how and where it might support certain policies of the Government, such as those connected with opium, labor, and industry," according to Dr. Frank Rawlinson, Editor of the *Chinese Recorder*, in a letter from Shanghai, dated November 15, 1928. "At the last National Christian Council meeting," continues Dr. Rawlinson, "considerable time and thought were given to this problem, and the Council finally announced that the Church should support the Government along these particular lines. This is in a sense a new situation. Formerly the Church tried to reform the policies of the Government, now it is helping the Government to carry out certain policies which move in a Christian direction. How far, of course, these policies will be effective, is another question. To have the Church, however, admit itself an ally of the Government is a very significant fact. All this is, I presume, due to the direct influence of Christians in the Government. Recently the Govern-

ment made overtures to Rev. K. T. Chung to take up its anti-opium work. Rev. Chung actually resigned from the National Christian Council to take over either the secretariat of the Anti-Opium Association, or serve under the Government in this connection. I do not know how this question was decided."

On the Anti-Opium Movement, Dr. Rawlinson writes: "A large conference of about a hundred people was recently met in Nanking to consider how to promote the Opium Suppression Campaign. All that it did has not yet been made public. Two points do, however, stand out. In the first place, the Government seems to be foregoing the thought of collecting revenue in connection with opium, that is, they are not working along the line of suppressing opium by taxation. It has been stated that their new policy of absolute suppression involves the forfeiture of Mex. \$1,000,000 a month, which was formerly available as government revenue."

### *The Intellectual Quality of Our Missionaries*

A recent study of 174 missionaries in North China representing five denominations has revealed the following interesting facts regarding the intellectual standards of the missionary body. The results of the investigation as read by Mr. Dwight W. Edwards, of the Peking Y. M. C. A., before the Peking Missionary Association, reveal that 127 of the 174 missionaries are college graduates with B.A. degrees; 39 are members of honorary societies, such as Phi Beta Kappa, and

57 have M.A. degrees. Furthermore, this group has spent 226 years in graduate study in home universities averaging 1.2 years for the whole group and 1.8 years for the husbands and single men and women.

Only 17 of the total 174 do not hold degrees of some sort and of these 12 are wives, two are business secretaries, one is a nurse, and one has a distinguished record as a student of and a writer on the Chinese language.

### *Our Young People*

ALLIENE SAEGER DE CHANT

---

#### *English Teacher-Missionary-ing*

AS I sat at my "over there" desk while my English classes struggled with a written lesson, or a blackboard assignment, I often said this to myself, "I won-

der if they even dream how much they are giving missionary me?"

It did not take me long to learn that they hunger for an education—that they

reverence their teacher. Discipline, therefore, was rarely difficult, or, as one of them put it, "There are no whispers in class, which are Miss De Chant's very hate." Class standing, too, means much to them, as this idiomatic reaction shows: "When I went to (was promoted) . . . school, I felt my nose was higher." Another, however, was not so proud of the academic record she had made, for, "I went to school and looked for my name but it was not there. I was a lame duck."

It was not until I reported to my class in Private Reading that I had burned a book, that I learned how they reverence the printed page. Not a paper with writing on it, is destroyed. "It may contain something sacred," they explained. "Books," they told me in a composition, "are our water and meat," and so they go often to the library "to stretch my eyes for reading." And it was through a book report that I discovered that they at heart want to be neither bandit nor soldier, for, "I did not like ' . . . ,' because it was full of wars."

Nor did it take me long to discover their resourcefulness and their ability to think quickly and clearly. I used my canary, Fritz, one day for an object lesson. And after we had talked about him and his cage, I asked them, for the next lesson, to draw a cage, put a canary in it, give it a name, and mark its parts and the parts of the cage. Next morning, while making the rounds, I discovered two birds in a cage, one of which had

been named Fritz. "Miss Sato," I said, "your drawing is well done and the words are correctly spelled, but didn't you forget to name the other canary?" Quick as a flash she drew a dotted line and printed, "Two Fritz's." And while teaching parliamentary drill, I asked the chairman to call for a motion we could vote down. After very little deliberation I heard this suggestion, "Madam chairman, I move that the English Club have a fighting."

Their philosophy of life made its impress too. We talked one day about last minute prayer and I told them about the two little girls who were once chased by a bull. "I'm going to pray," whispered one. "You can kneel," called back the other, "but I'm going to run." I asked the girls, then, what they would do if a water buffalo chased them across a patty field. Quicker than it takes to tell it, Hatakeyama San replied, "I'd pray running."

What impressed me most, however, was, I think, the deliberate way they approach Christianity. Proud of their native religion, they weigh Christ in the balance. And when they make their choice, they are ready not only to give up home, but to die for Christ and His Kingdom. Nor do they flinch when the test comes.

Reverence for books, for education, for the teacher—resourcefulness, alertness, philosophy, sacrificial loyalty—all these have they given me. Missionary-ing a sacrifice? Ah! No! A privilege!



SEARCHLIGHT  
CLASS,  
ST. DAVID'S  
CHURCH,  
NEAR  
HANOVER,  
PA., VISITING  
MERCERSBURG  
ACADEMY

## JAPANESE PROVERBS

I will come rain or fire.

Don't let your mouth take cold (say unnecessary things).

Through a blue glass everything looks blue.

A crane lighted on a dump. (Very noble people among peasants.)

If you love your child let him go on a journey. (In Japan, travel is considered a hardship.)

\* \* \*

*Do you know that* if we include enrollments in China, before the recent uprising, our Church is responsible for 3,770 "over there" students—1,733 in Japan, 1,662 in China and 375 in the American School for Boys at Baghdad?

Japan:

889 North Japan College

Seminary—25

College—328

Academy—536

447 Miyagi College

397 in 9 kindergartens

Total, 1,733

\* \* \*

China:

1,217 in 26 day schools

124 Huping College

121 Eastview Boys' School

92 Shenchow Girls' School

60 women (30 in each school:

Yochow and Shenchow)

48 boarders — Ziemer Memorial  
Girls' School

Total, 1,662

\* \* \*

Mesopotamia:

375 American School for Boys,  
Baghdad

### Our Children's Corner

*"And the spirit of childhood shall show us the way  
To friendships that last and to peace that shall stay."*

For more than one thousand years, the third day of the third month has been the day of days for Japanese girls. It is their Hina Matsuri, their Dolls' Festival Day. And your Miss Alliene wants to celebrate that day of days with you, by showing a picture of Oita San, one of the fifty-three dolls sent to American boys and girls by the children of Japan. And just think—each of those fifty-three gift dolls and its outfit, is worth three hundred dollars!

Oita San, named for her prefecture (her state), was guest of honor at St. David's, at our Pastor E. M. Sando's Church, near Hanover, Pa., at a "Good Will World Friendship Among Children" service, held by the Searchlight Class, Mrs. Elmer H. Gentz, teacher. More than eight hundred folks saw Oita San, and heard our missionary, the Rev. I. G. Nace, of Akita, Japan, welcome her, in her very own language. It was a service those eight hundred folks and the Searchlight Class and Mrs. Gentz shall never forget. And I'm quite sure that Oita San enjoyed it, too, even though she could understand only what our missionary Nace said.

Her picture was taken at Mrs. Gentz's "pond lilies" home. Oita San felt right at home there, I know, for the Japanese have lovely gardens, too.



OITA SAN

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

---

---

## *Among the Workers*

AT the Hotel Statler, Detroit, January 17th, during the Conference of Foreign Missions Boards, twenty-four women and men, representing the United Brethren, the Evangelical Synod and the Reformed Church in the United States, enjoyed fellowship in a Get-Acquainted Dinner. The dinner was a very informal affair, neighbors to the right and neighbors to the left were engrossed in but one topic of conversation—Unity. To some, the proposed mergers of the three groups held many difficulties, others were hopeful that the time was at hand for the merging of the above named denominations into one larger denomination.

During the dinner, Dr. W. E. Lampe secured the signatures and addresses of each guest. Someone remarked, "That paper may possibly become a historic document." Among the guests were Dr. and Mrs. Allen R. Bartholomew, Secretary Foreign Mission Board; Dr. F. N. Goetsch, of the Foreign Mission Board, Evangelical Synod and Bishop Clipping, of the United Brethren Church.

\* \* \*

Mrs. Irwin W. Hendricks has been made a member of the International Relations Committee, Council of Women for Home Missions. Mrs. D. E. Waid, chairman.

\* \* \*

In this issue, the account of the Detroit Missionary Conference contains a paragraph regarding the address of Mr. Y. C. James Yen. An article in the February *Asia*, written by Mr. Yen, is practically the same as Mr. Yen's address at the Foreign Missions Conference. We

desire to call attention to this article and hope many will read it.

\* \* \*

The following changes should be noted: (1) All correspondence for President of Gettysburg Classical Society should be sent to Mrs. J. E. Renoll, Box 225, Hanover, Pa., instead of to Mrs. F. S. Bromer. (2) All correspondence for President of St. Paul's Classical Society should be addressed to Mrs. Henry Iffer, Route 47, Greenville, Pa., instead of Mrs. Alfred J. Herman. (3) Miss Myra E. Hilliard, 703 Elm Street, Watsontown, Pa., has been appointed Secretary of O and M of Wyoming Classical Society to fill the place of Miss Carrie Ten Broeck.

\* \* \*

Mrs. Bennett Rask, of Greensburg, treasurer of the Woman's Missionary Society of Westmoreland Classis, Pittsburgh Synod, was the honored guest at a dinner given January 30th in the home of Judge and Mrs. D. J. Snyder, of Greensburg. The guests were the Executive Board of the Westmoreland Classical Society of which Mrs. Snyder is the chairman. The event honored the thirtieth anniversary of the tenure of the position of treasurer of the Classical Society on the part of Mrs. Rask. In the performance of her duties, Mrs. Rask estimates that the disbursements from her office, passing on to the higher organizations and other benefactions of the Reformed Church, would total in round numbers \$110,000.00. Mrs. Rask is widely known among the members of the Westmoreland Classical organization, Pittsburgh Synodical, where she also holds office, and the General Synodical Society of which she is a Life Member.

---

---

**MAJOR PROJECT FOR THE TRIENNIAL MEETING — NEW SUBSCRIBERS TO THE OUTLOOK OF MISSIONS**

---

## “Waiting Here to Welcome You,

---

### *Come to Hickory*

**I**F you would forget your woes,  
 “Come to Hickory.”  
 If you seek a town that grows  
 “Come to Hickory.”  
 Hickory’s climate is the best,  
 North or South or East or West;  
 If you want to work or rest,  
 “Come to Hickory!”

If a social life you crave,  
 “Come to Hickory.”  
 If your dollars you would save,  
 “Come to Hickory.”  
 Handsome churches you will see,  
 Finest schools as all agree,  
 If contented you would be,  
 “Come to Hickory!”

Here you’ll find the queen of flowers,  
 “Come to Hickory.”  
 Roses wet with April showers,  
 “Come to Hickory.”  
 All the summer-long they blow,  
 Here the fragrant violets grow,  
 Fine chrysanthemums we show—  
 “Come to Hickory!”

Public spirit you will find,  
 “Come to Hickory.”  
 Everyone you meet is kind,  
 “Come to Hickory.”  
 Charming girls so sweet and gay,  
 Manly boys, our hope and stay,  
 Never wish to go away—  
 “Come to Hickory!”

Clubs for women, clubs for men—  
 “Come to Hickory.”  
 Clubs that number five times ten,  
 “Come to Hickory.”  
 Men and women, kind and true,  
 Do just what they say they’ll do,  
 Waiting here to welcome you,  
 “Come to Hickory!”



MRS. C. C. BOST  
 President of the Hostess Society

### *The Fifteenth Triennial Meeting*

**T**HE welcome awaiting delegates to the General Synodical Society and the program being planned for the Fifteenth Triennial meeting to begin Tuesday evening, May 14th, in Corinth Reformed Church, Hickory, North Carolina, combine to quicken the anticipations of all who expect to attend. Not only the Woman’s Missionary Society but all the members of Corinth Reformed Church are planning for the event. Because of their enthusiasm, the interest has spread to other churches in North Carolina Classis. Catawba College is taking the opportunity of the Triennial Meeting to express its appreciation for the gifts which have come from the society.

From the other end—that is the Program Committee—word comes that it is making every effort to secure speakers who know the needs of the missions supported by the Woman’s Missionary Society. Speakers who will generate enthusiasm so that work done through the W. M. S. may be extended and enlarged.

At the reception, Tuesday evening,



## Come to Hickory!"

greetings will be given by the Rev. George Longaker, D.D., pastor of Corinth Church, by the Mayor of Hickory, by the President of the Chamber of Commerce and by Mrs. C. C. Bost, President of the Woman's Missionary Society, President of North Carolina Classical Society and the conveyer of the invitation which brought the W. M. S. G. S. to Hickory. The President, Mrs. Lewis L. Anewalt, will give the address, "Rainbows of Promise." Holy Communion will be administered Wednesday morning. Ten o'clock on that morning the business session is convened.

Dr. Allen R. Bartholomew and Dr. Charles E. Schaeffer will be present on Sunday and sermons will be delivered by the two missionary secretaries. Mr. Milton Stauffer, Secretary Committee of Reference and Counsel, will give the Thursday evening address. Mr. Stauffer will speak of the Jerusalem Meeting.

Friday evening, Benjamin Stucki, Superintendent Indian School, Neillsville, Wisconsin, will give the address. He will speak of his work at Neillsville. Home and foreign missionaries will be present and give addresses; Mrs. F. W. Leich will tell of her observations in Europe, the



REV. GEORGE LONGAKER, D.D.  
Pastor, Corinth Reformed Church, Hickory,  
N. C.

secretaries of Departments will present their work. There will be a feast of the best each day, reaching the peak, we hope, in Girls' Guild Day Saturday. A "Feast of Fellowship" is being arranged as a climax to the day.



Friends who will meet us when we arrive at Hickory and see that all delegates shall have a taste of Southern hospitality. The group is known as the "Homes" Committee. From left to right, Mrs. Walker Lyerly, Mrs. Gordon Crowell, Mrs. Joe Abernethy (chairman), Mrs. Jessie Warlick, Mrs. George Lyerly.

## THE DETROIT MEETING

### *Foreign Missions Conference of North America Federation of Woman's Boards of Foreign Missions*

DETROIT was a new experience for the Foreign Missionary groups. The annual meetings are usually held in a quiet place apart from the hurry and turmoil of the city. The work of women has been considered in separate meetings of the Federation, although a few women have been among delegates and officers of the Foreign Missions Conference. This year because for both men and women the Jerusalem meeting of the International Missionary Council was to be the basis of the program, joint sessions seemed desirable. In order to eliminate certain difficulties connected with race relations it was decided to go to the Statler Hotel in Detroit. Perhaps the experience was good for us and we were glad to see so many new faces, but we found ourselves nearer to "The Sidewalks of New York" than seemed helpful to our meditations and deliberations.

Preliminary meetings of the Federation for business were held on Monday and Tuesday morning. A luncheon for women Monday noon at which E. Stanley Jones and Mrs. E. H. Silverthorn were the speakers was attended by more than a thousand women. In the absence of Mrs. William Edgar Geil, president of the Federation, who was detained by illness, Mrs. Daniel J. Fleming was the very gracious presiding officer. Mrs. Brennan, the president of the Detroit Federation, was introduced. Mrs. Thomas Nicholson, president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, member of the International Missionary Council, and wife of the resident Bishop of Detroit, gave a word of welcome and introduced Mrs. Silverthorn, who spoke of her experiences at Jerusalem where fifty-one nations were represented and where forty women from East and West lived together in one hut for two weeks. Mrs. Silverthorn stressed the unity in diversity, the realization of the common task for Christians the world around—that of making the Lord known.

And the best methods—to find the facts and to demonstrate the power of the Christian message by daily living the Christ-life. Mrs. Silverthorn expressed her own feeling that the Oriental women she met at the Jerusalem Council were "quite our peers" and emphasized the fact that we are working together as *equals*—not patrons, but *partners*.

Dr. Jones, out of a rich experience during twenty-one years in India, pictured the life there in its great contrasts. There is extreme poverty and amazing wealth; there is meditation on the spiritual and yet a belief that physical water can cleanse from sin; there woman has had her most difficult time and yet the Taj Mahal was erected to the memory of a woman, and today a woman, Madam Sarojini Naidu, now in this country, has been president of the National Congress of India. Sex relations at their best and at their worst may be found in India. Everything is changing in India today, every custom is in the melting pot. Youth is eager. There is need not of blind credulity, but of a faith, open-eyed, unafraid. In the presence of Jesus Christ, Dr. Jones would have us all face this changing life, and to women he made a special appeal to remember what woman owes to Jesus.

On Monday\* night a beautiful hour of music and meditation had been planned. Mrs. Charles Kirkland Roys and Miss Helen Kitteredge gave out of the richness of their own lives.

At the annual meeting of the Federation on Tuesday morning Mrs. Josephine Stearns, the executive secretary of the new National Commission of Protestant Church Women, of which the Federation is a part, spoke of the work ahead and of the way by which the women had come to form this commission. Much time and thought on the part of the Federation and of the Council of Women for Home Missions have gone into defining the relationship, and it is hoped that the real interests of Christian women may be set forward in using this new machinery.

The joint program began Tuesday afternoon with the prayer service conducted by Bishop Nicholson. Dr. Diffendorfer, chairman of the Committee on Arrangements, spoke briefly of the character and purpose of the meeting and expressed the hope that this meeting might assume knowledge of the Jerusalem recommendations and go forward to action. Analysis of present trends and attitudes toward Foreign Missions were discussed by Mr. C. H. Fahs, Miss Gertrude Schultz, Dean T. W. Graham, and the Reverend E. Stanley Jones.

An outstanding speaker, Mr. Y. C. James Yen, who has demonstrated his theories in his own country, spoke on "Meeting the Needs of Rural Populations." Mr. Yen is the originator and leader of mass education in China. Many regard his work as one of the great miracles of modern times. He began with 300,000 Chinese coolies behind the lines in the Great War in France—men who could not read or write. With 100 characters he made it possible for those men to communicate with their families. When he returned to China he continued this work, and today hundreds of thousands of men and women in China, who grew up in illiteracy, are able to read and write because of the consecration of one man. This movement has spread all over China among all classes, including the farmer communities. It is Mr. Yen's purpose not only to educate, but to Christianize. At Detroit Miss Clementina Butler secured from individuals \$500.00 with which to put "Happy Childhood" at the disposal of Mr. Yen in his work among the masses in China.

Africa and China received special attention, but for the most part the time was given to topics of world-wide concern. The address of the Reverend J. W. Holley, D. D., was most illuminating and convincing. Those who had attended the conference in Africa testified to what the presence of Dr. and Mrs. Holley meant to the African people. Miss Lucy Wang, with exquisite simplicity, told how she became a Christian. Many of us felt with the chairman of the Conference, Rev. James I. Vance, D. D., that if we

had heard nothing else at this meeting it was worth the expense of coming to Detroit to see and hear such a Christian leader as Miss Lucy Wang, President of Hwa Nan, the Woman's College in Foochow.

The Christian Message was discussed before the whole group very ably by Dr. Robert E. Speer, Mrs. Thomas Nicholson, Dr. Halford E. Luccock, and in smaller sectional meetings the following topics were considered: Religious Education, Race Relations, Rural Life, Industry, Home Cultivation. At the last evening session Dr. E. D. Soper spoke on "Interpreting the New Attitude Toward Other Faiths," and Mr. Stanley High on "Interpreting Missions to Young People."

Dr. Diffendorfer, in presenting a summary of Trends of Thinking, closed with emphasis on ways to meet the situation.



MRS. F. I. JOHNSON

President, Federation of Woman's Boards of Foreign Missions

We must get the facts, face them and place them before the public and cooperate in bringing them to bear on future action.

The retiring chairman, Dr. Vance, made a stirring address on the last morning. His successor, Miss Helen Calder, of the American Board, is the first woman to be elected president of the Foreign Missions Conference. The joint meetings were closed Friday noon by a very inspiring address by Dr. James Endicott, of the United Church of Canada.

In the afternoon another session of the Federation was held, with the new president, Mrs. F. I. Johnson, in the chair, to complete business, accept the report of the Findings Committee and to hear from that celebrated medical missionary, Dr. Ida Scudder, something of the progress of her work in the past 25 years in Vellore, India. From no work and no workers to the fine new hospital that provides for 200 patients and a roadside work where 10,000 to 15,000 are treated annually is a long journey. Eight western doctors and two Indian doctors carry on. Dr. Scudder is eager to return to India, but is in this country now to help raise the needed endowment for this hospital.

We may close this report with the following extract from the Findings:

"We recommend that the Findings of the Jerusalem Conference be given a unique and vital place in the study and thinking of the Boards and of individual Board members during the coming weeks and months. These Findings and reports interpret the challenge of the Gospel message for us here and now in the world as we actually face it. Far more important to the Foreign Missionary enterprise than methods of education or plans for promotion of interest; far more important than appeals to others for money, for service or for life enlistment, would be the influence of a great host of missionary administrators and Board members whose lives in thought and action constantly and increasingly reveal the transforming power of Jesus Christ and of His own passion for the redemption of the world. We believe that the tender and compelling force of such a witness as this, together with the new earnestness of individual and united prayer which would result, could not fail to carry the missionary conviction deep into the hearts of many who have not been touched in any other way. The missionary motive will permeate our churches and our civilization only as it more completely permeates the lives of those who are responsible for the conduct of missionary work."

### ***Wanted!***

As many women as possible who are going as delegates to General Synodical Meeting in Hickory to wear the W. M. S. Pins. Price \$1.25, \$2.25 and \$2.75. Write either Depository at once. Wear the insignia of the organization you represent.



"O, to be up and doing!" "Pages" at the Triennial Meeting. Left to right, Miss Esther Blackwelder, Miss Mary Longaker, Mrs. R. A. Grimes, Mrs. C. R. Warlick, Miss Margaret Abernethy, Miss Phoebe Ingold.

## *The Atlantic City Meeting*

WHO can be at the seashore and remain insensible to the magic effect of the ocean on body, mind and spirit? Since the days when Galileans sat in rapt attention as Christ taught them by the sea—many groups of people have chosen the seashore for meditation and for careful consideration of momentous plans and policies. "There is no place like Atlantic City!" We heard the phrase frequently during the Twentieth Anniversary Meeting of the Council of Women and the Home Missions Council, January 9th and 10th, 1929, at Atlantic City.

During the Annual Meeting it would have been a pleasant task to reminisce and compare the work with twenty years ago, but the important NOW of Home Missions, under the theme, "The Strategy of Home Missions," claimed the mental vigor and spiritual faith of the Councils.

Matters of joint interest were considered at the two evening sessions. Miss Helen M. Brickman, the new Director, Religious Work for Indian Schools, was to have made an address on "Indian Youth of Today." Miss Brickman was called home by the death of her father and Miss Eckert, a missionary under the Y. W. C. A., spoke on the same subject. Miss Adela J. Ballard, Western Supervisor of Migrant Work, made the address, "Migrants in the Making." Rev. William Adams Brown, Professor of Systematic Theology, Union Theological Seminary, gave the Anniversary Address, "Home Missions; Past and Future."

Preceding the Annual Meeting, the Commissions of the National Home Mis-

sions Congress met to prepare for the National Congress in January, 1930, and to consider ways and means to carry forward the Five Year Program of Comity and Co-operation.

The business sessions of the Council of Women were held at Hotel Morton. Mrs. Orrin R. Judd, for many years the Treasurer, was elected President to succeed Mrs. John Ferguson, who had declined the nomination to become Chairman of the National Commission of Protestant Church Women. Mrs. Judd brings to the office intimate and detailed knowledge of Council contacts and policies and a deeply spiritual approach to the business of Home Missions. Mrs. Raymond Fenner, Freeport, Long Island, was elected Treasurer. Mrs. F. W. Wilcox was re-elected Vice-President at-large and Mrs. Lentz, Recording Secretary.

With deep regret, the Council of Women accepted the resignation, to take effect May, 1929, of Miss Laura Parker, Secretary of Migrant Work. Miss Parker will give her full time to developing a summer camp for children, whose parents desire emphasis on the religious life of the child. Miss Edith Lowry was elected to the position.

Automatically, with the functioning of the National Commission of Protestant Church Women, the Joint Committee on Church and Missionary Federations went out of existence. Miss Kerschner, having rendered such excellent service as chairman of that committee, was challenged to the chairmanship of the Joint Committee on Schools of Missions.

### *Things You Might Like to Know*

Sickness prevented three W. M. S. G. S. representatives from attending the Annual Meeting of the Council of Women. Miss Carrie M. Kerschner was confined to her home during the entire month of January. Mrs. Joseph Levy and Mrs. Henry Gekeler were the other members absent because of sickness.

In its twenty years, the Council of Women has had four Presidents: Mrs. George W. Coleman, Mrs. Fred S. Bennett, Mrs. John Ferguson and the new President, Mrs. Orrin R. Judd. Action was taken to establish a list of Honorary Memberships; that the past Presidents head this list.

In 1928, 34,500 more World Day of Prayer programs were used than in 1927. This number did not include the translations used on the mission fields or among foreign language groups.

\* \* \*

The 1930 program for the World Day of Prayer is being prepared by Miss Helen Kim, of Korea. She has submitted the first draft. The title is "That Jesus May Be Lifted Up."

\* \* \*

A disintegrating *something* is breaking down the missionary machinery we have used in recent years. Reports indicate a falling off in attendance at missionary conferences, but most startling is the report of the Study Course Committee, Miss Jessie Ogg, chairman. Miss Ogg says: "Sales of the adult and young people's books, over a period of five years, have

fallen over 40,000. A glance of the sales of foreign missions books over the same period reveals a like diminution . . . ." A diminution in sales of the adult book is paralleled by a diminution in receipts for the mission field by all denominations. These losses would seem to indicate a lessening in interest and in zeal on the part of the local church in the great missionary enterprise."

\* \* \*

The membership fees from the denominational Societies and Boards were \$4,275; the disbursements for salaries, rent and office expenses alone were \$10,816. It must be apparent that the falling off in sales of study books will seriously affect the work of the Council of Women. The Council's share in the profits have fallen from \$7,000 in 1925, to \$4,000 in 1928.

### Voices from China

On the April page of the Prayer Calendar we meet two of our good friends in China and hear the voice of a third.

Evangelist Tang Mei Chiu, one of the earliest evangelists in the Yochow district, was trained by Missionary Reimert. After some years of faithful service at Yochow Port, Mr. Tang was given a more difficult field, Niehkiashih (*pronounced Ni-eh-jah-ssu*). Later he was transferred to Yunki, another important center. Josephine, his eldest daughter, is a graduate of Ginling College and of Peking Union Medical College. Her brothers and sisters were students at Huping Christian College and Ziemer Memorial Girls' School before their enforced closing.

Mr. Lu, the author of this month's prayer, a graduate of Huping, came to this country over three years ago for the purpose of taking advanced work in Biology at Columbia University, New York City. He has been doing splendid work in this field and has already earned his master's degree. During the school

year, Mr. Lu has been working in one of the large New York hospitals to increase his knowledge as well as his financial status, and for several summers he has been at Woods Hole, Mass., that well known center of biological research and experimentation.

In a recent report from Ginling College, Nanking, China, we read: "One of the new faculty members is Mr. David S. Hsiung from Huping College, Hunan. He is carrying all the Physics and Mathematics and has been elected on the Administrative Committee. . . . Everybody is so enthusiastic about the faculty men and they are getting along beautifully." Mr. Hsiung was a student at Heidelberg College, Tiffin, Ohio, for the term 1922-1923 and received his M. A. from the University of Pennsylvania in 1924.

All Chinese Christians have needed, in these troublous times, an infinite amount of the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control mentioned in the verse of scripture on this calendar page.

---

"I cannot do without THE OUTLOOK OF MISSIONS. After I read it I always give it to someone else."

MRS. LYDIA E. KREPS, Clearspring, Md.

## *Kuling to Shenchow*

GRACE WALBORN SNYDER

Episodes I and II were published in the February issue

EPISODE III—*The City of "Lonesome" Memories*

We reached Changteh about noon, September 14th. It took us most of the afternoon to get our amount of baggage ashore and distributed to the proper places for the next step in the journey. Mr. Snyder and I, according to previous arrangement, went to the foreign residence which is now occupied by Rev. Wong, of the Presbyterian Mission. Rev. Wong was out when we arrived, but he had left orders for our care. We found a room fixed up for our use, and were soon provided with refreshing hot baths. And the Chinese evening meal—always earlier than our own scheduled meals—did not come too early. Shenchow, our goal, was only 130 miles away, but we were waiting for a messenger from Shenchow before we would decide on the method of procedure for continuing the journey. Once it had taken us 32 days to complete that journey, and we had no desire to get ourselves in trouble, or to break the previous record of slow travel. So we sat ourselves down in Changteh until some movement in the cosmic forces should start an idea that might develop into a plan of possibility.

Changteh was a little bit like it used to be: it was in Changteh on my first trip to Shenchow that I experienced the loneliest hours of my life. That happened because all my traveling mates were ill while I was exuberantly well, filled with curiosity to explore, was a stranger to the place and had to confine myself to the area of a wall-enclosed compound. One other time I arrived in Changteh so ill with tonsillitis that the mission doctors couldn't tell at first whether I had tonsillitis or diphtheria. They put me in isolation, but treated me so ably that I could do nothing else but get well. Of course, I've been through Changteh enough to dispel that jinx of lonesomeness, but for us it is just naturally a place

that we get into to get out of. The looted residences, schools and hospital at Changteh gave me my first close-up impression of the desolation left by Communist regime and military occupation. The house in which we had been so pleasantly entertained for five weeks in the fall of 1926 was furnitureless, windowless and doorless. The school in which I had taught English for a part of those five weeks was a little less empty than the houses. The big hospital that had been so well equipped and so well staffed, and had rendered such great service to the community looked emptier than a locust shell when the locust has crawled out. After three days in Changteh, I was wishing it would soon be time to leave.

Our cook from Shenchow arrived in Changteh on the second or third day after we arrived. The cook had walked down, and he informed us that we could go up by land or water, both routes being reported to be free from bandits. The land way would take five days and the river way should take about seven days: since there was only two days' difference, we decided to go by boat and stay with our possessions. Most truly it is said "in this world for a man and his possessions to be separated is hard!" The day before we left, a Mr. Rose—German buyer of Chinese oil nuts, refiner and shipper of oil—who has weathered several political storms in China, invited us to his "place" for a foreign meal of the type of German-American foreignism. Mr. Rose's house has been looted, his family sent back to Germany and he lives in some rooms at the factory. He was shot by rioters, but got well and stuck to his job. I was greatly amused by the stories of his adventures as he told them to us that day: he is a man whose adventures began years ago when he, as a youth, took ship for America, where he tried his hand at any and every task by which he might make a

living. His American adventures covered planter's hire in Kentucky, oil fields in Texas, and mines in southern Ohio. His after-dinner cigar was a huge black twist—fitting to the size of the man—and his guest delicacy of cheese was the

made-in-Germany, guaranteed-to-last-for-ever variety. Before, I had never been able to get any closer to that kind of cheese than an across-the-table smell. Mr. Rose's cook provided us with some loaves of bread for the rest of our journey.

#### EPISODE IV—*River Rapids, Boatmen and Soldiers—A Trio of Impediments*

Yuen River, En Route to Shenchow.

On the 18th (September), we loaded our stuff and selves onto a twenty-five foot long by eight wide river boat. (And now we use the term boat in its proper setting, for boats that traffic the rivers above Changteh are manpower propelled.) The boat was fairly roomy, although not quite high enough for comfortable standing. The "red tape" didn't unwind properly and we didn't leave Changteh until the 19th. A convoy of boats with military escort was ready to leave, but three small boats left ahead of the convoy. We wanted to go on in single boat fashion, but we told our boatman that he had to keep a sharp ear out for reports of bandits. We were just a day out of Changteh when it became perfectly evident that the boatman was afraid to go on without the convoy. So, we idled around in slow journey stages until convoy boats began to catch up with us. Finally, on our fourth day out, all of the advance boats tied up at a small village called Chien Chia Ch'i (Scissorsville Creek). There we waited for the crowd of eighty boats to blow in. Since we had been early arrivals, we had a grandstand seat on observing masts appearing around the river bend, and tall sails full blown and billowed in the wind sweeping up in stately order to take their place in line with other waiting boats. It was a most picturesque sight to watch the boats sweep in, the sails lowered and a group of men suddenly appear on the boat decks, shouting and scrambling around in the active energy of making the sail fast, dropping anchor and bringing the boats to safe stop among the bevy of other boats. (In 1926, we were among a group of 400 boats that tied up several days at Scissorsville Creek.) At night, boats began to push out in the river and try to get front, so they would be first

place in line for the morning start. Our boatman didn't move his boat until other boats were resting in silent blotches of blackness on the blue river. Then, stealthily, he pushed off from near shore, and poled his boat out among the blotches until he was on the far side of the river and at the very front of the convoy. We didn't like the move. But the boatman assured us that it was all right; besides, he said, he had either to be at the front or the back of the convoy because his boat was so small that the bigger boats would crush his boat to pieces when they bunched. The next morning, before we could see that it was daylight, we heard boat bottoms grinding on pebbles and felt our own boat moving. But shortly after we had that consciousness, we heard a gunshot and a soldier order to "Stop." Soon after that order, we in the boat began to get alert, and we heard an angry voice of authority ordering our boat boss ashore for a beating. By the time we got dressed and crawled out on the poop of our boat, the boatman was ashore and was being cañed by a man in grey uniform. Before he got beat too severely, the boatwoman went ashore to intercede for him, while we stood rather helplessly by, wondering what it was all about. When the soldier quit beating and began



TYPICAL RIVER BOAT



to talk, we were informed that our boat had broken rule and had started before there had been any order to start. Though our boat was in the very front, we tied up aside and let the other boats pass. And that was that! For the rest of the trip under those soldiers our boat stayed to the rear of the convoy.

It took us two days to pull into a place called Hsin Lung Kai. Our boat had come through two stretches of rapids with no accident, and again we had to wait for other boats to come up; for there is a law of the river that any boat which loses its place in the convoy by suffering a broken rope or any other accident that displaces it in the line of advance must drop to the very rear. At Hsin Lung Kai we heard heavy rumors of bandits just ahead. The "just ahead" place was the boundary between two counties. Boundary territories have always been famous for sheltering lawless groups. It was just ahead at this boundary place that Mr. Beck, Miss Weil and Miss Koebbe went ashore in 1926 by bandit order and were compelled to stay among the hills on bandit fare for 17 days. Since that time, reports have stated that the bandits have been dispelled, but no one seems to get up enough courage to want to try going through that area in single-boat fashion. The tie-up at Hsin Lung Kai became complicated because the escort demanded more money to take the boats through the next few miles. And the boatmen refused to pay the money, because they had paid when they started from below. Finally, after more than a day's deliberation, the boatmen said they would pay if the soldiers would write a receipt for this second payment of money. The boatmen said they had to have some evidence of the second payment in order to get the money from their merchants when they delivered the goods. The soldiers wouldn't write a receipt, because it could be used as evidence against them; but the soldiers decided to "set out" the boatmen until it would become more expensive for the boatmen to feed their helpers than to pay the money; so the soldiers ordered the convoy to stay tied up.

(To be Continued)

## Literature Chat

CARRIE M. KERSCHNER

AN increased use of text books for the study of missions is urged at this particular season of the year. Many societies are planning to use the books on Africa during Lent or immediately after. There is no person better fitted to write about the wonders of Africa than Jean Kenyon Mackenzie, whose book "Friends of Africa," has proved so popular. Order your supply early. In paper edition it is 50c; cloth 75c. How to Use sells for 15c. Guild girls are now using "Youth and the New America." Paper edition 60c; cloth \$1.00. Suggestions to Leaders, 15c.

*Special for Boys Only!* "Blazing New Trails," by Archer Wallace, reviewed in the last issue of the OUTLOOK OF MISSIONS. Mr. Wallace is a writer of books for boys. And this book contains true stories of courageous men of many-sided ability—"the heroism that is changing the world." A pastor recently said, "Oh, that is the book we gave as an award in Sunday School." Boys thrill at hero worship stories. Give your boys a thrill. It will be worth the price, \$1.00.

*Special for Women Only!* Bargain, bargain. Reduced from \$2.00. Yes, it is actually so. We wish each president of a missionary society would procure this book. A limited number on our shelves. What is it? Oh, it's "Addresses for Women Workers"—not high-brow, but the kind for which you are looking and for which you will have much use and the price is only \$1.00.

*Specials for Workers with Children!* Mission Band Invitations—suitable to send to the mothers of children as well as to the boys and girls themselves. 1c each, 10c per doz., 40c for 50; 75c per 100. Mission Band Worship Services, 25c per dozen. Books, books, books, without number, for leaders of boys and girls. *Primary Courses:* Musa, Son of Egypt, cloth 75c; paper 50c. Indian Playmates of Navajo Lands, cloth 75c; Kin Chan and the Crab, cloth 75c; Windows into

Alaska, 75c; The Call Drum, 75c. *Junior Courses*: Friends of the Caravan Trails, cloth 75c; paper 50c. Our Japanese Friends, cloth 75c. The Upward Climb, 75c. Under the North Star, cloth 75c. In the African Bush, cloth 75c. Better American Series, Nos. 1, 2 and 3, 75c each.

*Where no paper edition is mentioned there is only a cloth edition available.* Now there may also be had books for reading, books that you may desire to give to the children. For the six-year-olds there is the Nursery Series at 50c per volume (note the new price). Ah Fu: A Chinese River Boy; Esa: A Little Boy of Nazareth; Kembo: A Little Girl of Africa; Mitsu: A Little Girl of Japan; The Three Camels: A Story of India. For seven, eight and nine year aged: The Call Drum, boards 60c; Children of the Chief, paper 40c; Windows Into Alaska, boards 75c; The World in a Barn, cloth \$1.25. For six to eight year old: The Babies Series, six volumes at 40c each volume. These may be purchased separately. The Book of Babies, Book of an African Baby, Book of a Chinese Baby, Book of an Indian Baby, Book of Island Babies, Book of Other Babies.

Stories the *Junior-Aged* will enjoy. Uncle Sam's Family, cloth \$1.00; Mr. Friend O'Man, cloth 60c; paper 40c; Livingstone Hero Stories, paper 15c; Habeeb, cloth 80c; The Wonderland of India, cloth 65c; paper 40c; Stay-at-Home Journeys, 75c; Stories of Brotherhood, 75c; Honorable Crimson Tree and Other Tales of China, boards 60c; paper 40c; The Magic Box, 65c; The Land of the Golden Man, cloth 75c; paper 40c.

*Primary Picture Stories.* Stories with large accompanying pictures on most of the countries, 50c each, except "Alaska," which has colored pictures and is 75c.

*Picture Sheet Series*, twelve to sixteen page folders of pictures of most countries, 25c each. *Suggestions for Games*, "Children at Play in Many Lands," 75c. Across Africa with Livingstone, a game played similar to Parchesi, 60c. A patron recently wrote "Mother and father are enjoying this game very much."

*Picture Maps* on Africa, Latin America

## Girls' Missionary Guild

*Ruth Heinmiller, Secretary*

IN the May meeting our thoughts will be on that great subject—Peace. At present the people of this nation as well as of other nations are rejoicing that the Kellogg Peace Pact—with only one dissenting vote—was ratified by the United States Senate.

In addition to the plans given in Suggested Programs, assign to one girl, the brief discussion of the Kellogg Peace Pact.

### *Do Summer Missionary Conferences Pay?*

Last summer Miss Janet Zarger, a member of the Girls' Missionary Guild, Zion Reformed Church, Chambersburg, Pa., attended the Missionary Conference at Hood College. The Conference contacts and the inspiration received through the program of study, gave her additional enthusiasm for the interests of the Guild. This has found expression in a Thank Offering play, written for and produced at the Thank Offering Meeting of her home church.

At the recent meeting of the Educational Commission, the one-act play award of \$2.50 was given Miss Zarger and a subscription to the *OUTLOOK OF MISSIONS* sent to the Girls' Missionary Guild. The play will be printed in leaflet.

Ask Miss Zarger whether Summer Missionary Conferences pay?

and North America. The biggest 50c worth ever published. Boys and girls just love to work on them. All of this material is good at *Any Time*.

All societies please order from the Depository in which district you are located. Headquarters, Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., and The Woman's Missionary Society, 2969 W 25th Street, Cleveland, Ohio.

The time for the one-act Play Contest has been extended to May 1st. An award of \$2.50 will be given to the Guild girl whose play merits printing; a subscription to the *OUTLOOK OF MISSIONS* will also be sent to the Guild represented. Plays may be written on the following subjects: World Friendship, Thank Offering, Stewardship, Membership, Budget, or Educational Value of Mission Study. The manuscripts are to be sent to Miss Ruth Heinmiller, 2969 West 25th Street, Cleveland, Ohio, by May 1st.

Miss Charlotte Walker, a member of the Girls' Missionary Guild of Carrollton Avenue Reformed Church, Indianapolis, Indiana, passed to her reward January 3, 1929. She had been very active in the Guild, having served as secretary and president. Our sincere love and sympathy is extended to her family and the members of the Guild.

\* \* \*

At Mercersburg, Pa., Miss Lula Gluck organized a Guild with ten charter members.

## The Mission Band

**I**N many Mission Bands the children receive their Friendship Thank-Offering boxes some other time than following the Annual Thank-Offering Service. We suggest the little playlet, "Esther's Question Answered," be given as soon after Easter as convenient. That a joint meeting with the Woman's Missionary Society be held so that the mothers will have a special interest in helping the children with their Thank-Offering, that the "Friendship" boxes be given the children at this meeting for their use during the summer. Invitations should be sent mothers of Mission Band children who do not attend the Woman's Missionary Society.

### *ESTHER'S QUESTION ANSWERED*

#### *A Thank-Offering Playlet*

*Scene I—A screen behind which the Fairy is concealed should be at back of stage. Esther and Earnest are seated at a table, playing a game, looking at books, or doing something else that children might do. If it is preferred they may be sitting on low chairs or on the floor.*

*Scene II—Esther and Earnest, if they have been at a table in Scene I, will have turned their chairs to watch. Otherwise they remain as in Scene I. As this scene opens, eight cartons are seen on the platform. They are covered and each is labeled according to the work represented. One by one the children slowly rise out of their cartons and recite. Children stand in cartons until the end of the playlet.*

#### SCENE I

*Esther—*You know, Earnest, I don't care if I do not have a lot of money in my Thank-Offering box this year.

*Earnest—*Why, Esther, I'm surprised to hear you talk like that, what is the trouble?

*Esther—*Well, it is just this way. I'd like to know where our money goes. Mother has often said she would tell me, but dear me, she has so much to do I guess I never will find out.

*Earnest—*Well, it is your own fault. If you'd come regularly to the Mission Band you'd soon find out where it goes, and whom it helps, and you'd learn how many more we could help if we had more money.

*Esther—*The Mission Band, why would you tell me that? I know it is a shame that I've been there only three times since school started.

*Earnest—*Yes, it is a shame. You should start coming again, for the book we are

now studying tells all about the children we are helping with our Thank-Offering money, and as I said before, if only we had more money how many more we could help.

*Esther*—As you are talking about it, I do remember hearing our leader saying something about where our money goes, but it was so much to remember that I have forgotten it.

*Earnest*—Well, for me, I would not miss any meeting, for it surely is interesting to know about other children and the countries they live in.

*Esther*—Still that does not help me out. I'd like to know right now to whom our money goes and whom it helps.

*Fairy* (appearing from behind a screen)—I have heard you children talking to-night and I have planned a big surprise. You were wondering where your Thank-Offering money goes and instead of telling you, I am going to have the children whom you have helped come and tell you themselves what was done with your money and gifts.

*Esther*—Oh goody, won't that be fine! Curtain.

## SCENE II

*Japan*—It surely is wonderful to be with you tonight to tell you how thankful the children in Japan are. If you could see the boys and girls you have helped to make happy you would try to send more next year.

*Mesopotamia*—I have traveled a long way to tell you of the wonderful time we have and how we are being taught in the schools in Mesopotamia, since a part of the women's and girls' offerings pays for teachers in our schools.

*Indians*—Really I was a little afraid to come before you tonight, but our teacher said the boys and girls of America are very kind. I, too, have a message. It is that the Indian children cannot thank you enough for saving your pennies and nickels to help send teachers to us to tell the story of Jesus.

*China*—I come from far away China. My, but we children were sad over

there when we had no teachers to tell us the sweet story of Jesus. You know that for a while some of our leaders did not want your teachers here in China. Yet we Chinese children kept on praying that the day would soon come when the missionaries could return. We are very thankful now that your Thank-Offering money is helping to send the teachers back to us again.

*Negro*—Your Thank-Offering does not come to us, but I thought perhaps if I came here and talked to you tonight that some time some of your money would be sent to us, for there are lots of Negro boys and girls who do not know about Jesus.

*Kentucky Mountain Child*—I come from the mountains where very few of your people come. For days and days we do not see anyone. Many of us do not go to school. They tell us here if they only had more money they would send us teachers, so we, too, ask you to try and help us that we may be taught the story of Jesus who died for us all.

*Japanese Children in San Francisco*—I am one of the Japanese children from San Francisco. You know my parents were born in Japan, but I was born here in America, and part of your Thank-Offering is sent to our schools. I have come tonight to thank you for your kindness.

*Hungarian Missions*—I come from our Hungarian Missions. Your Thank-Offering money is given us by your churches which makes it possible for us to go to Sunday School as well as Daily Vacation Bible School. For all these gifts we are very thankful.

*Earnest*—Well, I suppose, Esther, you are satisfied now, are you not?

*Esther*—Yes, and I will never, never say again that I do not care if I do not put more money in my Thank-Offering box after all I have heard and seen tonight.

All sing "Jesus Loves the Little Children."

MRS. R. C. WINDHORST.

Indianapolis, Ind.

# WE LIVE INTERNATIONALLY

WORLD TRADE IS WORLD COOPERATION NOW

IN DESTROYING OUR "ENEMY" WE DESTROY  
OUR OWN PROSPERITY!

---

## DO YOU KNOW?

### WE SELL TO FOREIGN COUNTRIES:

61% of our cotton	—to Great Britain, Japan, Germany, France, etc.
46% of our copper	—to Germany, Great Britain, France, etc.
39% of our typewriters	—to Spain, Argentina, Mexico, Russia, etc.
34% of our kerosene	—to China, Japan, Holland, Great Britain, etc.
40% of our tobacco	—to Italy, China, Germany, Great Britain, etc.
28% of our locomotives	—to Canada, Mexico, Brazil, Argentina, Russia, etc.

### WE BUY FROM FOREIGN COUNTRIES:

100% of our rubber	—from Dutch East Indies, British Crown Colonies of Ceylon, Straits Settlements, etc.
100% of our coffee	—from Brazil, Columbia, Mexico, etc.
100% of our silk	—from Japan, China, Italy, etc.
100% of our tin	—from Java, Hong Kong, Straits Settlements, etc.
100% of our bananas	—from Honduras, Costa Rica, Guatemala, etc.
100% of our cocoa beans	—from British West Africa, Dominican Republic, Trinidad, Brazil, etc.

*(U. S. Bureau of Commerce Statistics, latest available January, 1929)*

Our Foreign Trade in 1927 amounted to \$4,865,375,000 of Exports, and \$4,184,742,000 of Imports

**Herbert C. Hoover says:** "A century ago our countries could and did live a primitive life without the exchange of products of the Temperate Zone for coffee, rubber and a score of other articles. Today, however, but for the products we exchange, not a single automobile would run, not a single dynamo turn, not a telephone, telegraph, or radio operate, and a thousand daily luxuries would disappear. In fact, without these exchanges of commodities, huge masses of humanity who have become dependent upon an intensive and high-attuned civilization could not be kept alive."

Rio de Janeiro, December 22, 1928.

**"United we stand, divided we fall" is now true of the World!**

# THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: 310 Schaff Building, 1505 Race Street, Philadelphia, Pa.

## BOARD OF HOME MISSIONS

*President,*  
Rev. Charles E. Miller, D.D., LL.D.  
*Vice-President,*  
Rev. C. B. Schneider, D.D.  
*General Secretary,*  
Rev. Charles E. Schaeffer, D.D.  
*Recording Secretary*  
Rev. Frederick C. Seitz, D.D.  
*Treasurer,*  
Joseph S. Wise  
*Superintendents,*  
Joseph S. Wise, Church-building.  
Rev. James M. Mullan, Eastern.  
Rev. John C. Horning, D.D., Central-West.  
Rev. Edward F. Evemeyer, Pacific Coast.  
Rev. T. P. Bolliger, D.D., Northwest.  
Ralph S. Adams, Country Life.  
Rev. Rufus C. Zartman, D.D., Evangelism.

*Field Secretary,*  
Rev. William F. DeLong, D.D.  
*Attorney for the Board,*  
F. C. Brunhouse, Esq.  
*Members of the Executive Committee,*  
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneider, D.D., Rev. Frederick C. Seitz, D.D., Rev. C. B. Alspach, D.D., Elder F. C. Brunhouse, Esq.  
*Members of the Board*  
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneider, D.D., Rev. C. B. Alspach, D.D., Rev. Jacob Schmitt, Rev. Frederick C. Seitz, D.D., Rev. H. Nevin Kerst, D.D., Rev. Josias Friedli, Rev. J. C. Leonard, D.D., Elder F. C. Brunhouse, Esq., Elder E. L. Coblentz, Esq., Elder E. J. Titlow, Elder W. A. Ashbaugh.

## BOARD OF FOREIGN MISSIONS

*President,*  
Rev. Charles E. Creitz, D.D.  
*Vice-President,*  
Hon. Horace Ankeney.  
*Secretary,*  
Rev. Allen R. Bartholomew, D.D., LL.D.  
*Assistant Secretary,*  
Rev. John H. Poorman,  
*Treasurer,*  
Rev. Albert S. Bromer, D.D.  
*Legal Advisor,*  
*Field Secretaries,*  
Rev. Jacob G. Rupp, D.D., Allentown, Pa.  
Rev. Daniel Burghalter, D.D., Tiffin, Ohio.  
*Field Worker,*  
Miss Alliene S. DeChant, Hanover, Pa.  
*Medical Examiner,*  
Dr. John H. Dubbs.

*Members of the Executive Committee,*  
Rev. Charles E. Creitz, D.D., Hon. Horace Ankeney, Rev. Allen R. Bartholomew, D.D., Rev. Albert S. Bromer, Rev. George W. Richards, D.D., LL.D., Elder David A. Miller, Elder J. Q. Truxal, Esq.  
*Members of the Board,*  
Rev. Charles E. Creitz, D.D., Rev. Allen R. Bartholomew, D.D., Rev. Albert S. Bromer, D.D., Rev. Frederick Mayer, D.D., Rev. John M. G. Darms, D.D., Rev. Albert B. Bauman, D.D., Rev. George W. Richards, D.D., LL.D., Rev. Edwin W. Lentz, D.D., Elder George F. Bareis, Elder William W. Anspach, Elder Horace Ankeney, Elder David A. Miller, Elder J. Q. Truxal, Esq., Elder Henry C. Heckerman.  
*Meetings,*  
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*  
I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*  
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

## WOMAN'S MISSIONARY SOCIETY

*President,*  
Mrs. L. L. Anewalt, Alto Vista Apartments, 1036 Walnut street, Allentown, Pa.  
*Vice-Presidents,*  
Mrs. B. B. Krammes, 14 Clinton avenue, Tiffin, Ohio.  
Mrs. Irvin W. Hendricks, 259 S. Main street, Chambersburg, Pa.  
*Recording Secretary,*  
Mrs. Joseph Levy, Somerset, Pa.  
*Corresponding Secretary,*  
Mrs. F. W. Leich, 600 Elberon avenue, Dayton, Ohio.  
*Treasurer,*  
Mrs. R. W. Herbster, Prospect, Ohio.  
*Statistical Secretary,*  
Miss S. Elizabeth Zimmerman, 303 Diamond street, Berlin, Pa.  
*Executive Secretary,*  
Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa.  
*Literature and Student Secretary,*  
Miss Greta P. Hinkle, 146 Schaff Bldg., 1505 Race street, Philadelphia, Pa.  
*Director, Educational Commission,*  
Mrs. Irvin W. Hendricks, 259 S. Main street, Chambersburg, Pa.

*Secretary of Girls' Missionary Guilds and Field Secretary of Girls' Missionary Guilds and Mission Bands,*  
Miss Ruth Heinmiller, 2969 W. 25th street, Cleveland, Ohio.  
*Secretary of Printing,*  
Mrs. Henry S. Gekeler, 3861 W. 20th street, Cleveland, Ohio.  
*W. M. S. Editor, OUTLOOK OF MISSIONS,*  
Mrs. E. W. Lentz, 311 Market street, Bangor, Pa.  
*Secretary of Thank Offering,*  
Mrs. F. R. Casselman, 518 Brown avenue, Butler, Pa.  
*Secretary of Life Members and Members in Memoriam,*  
Mrs. J. W. Fillman, 2213 Tioga street, Philadelphia, Pa.  
*Secretary of Temperance,*  
Mrs. C. C. Bost, Hickory, N. C.  
*Secretary of Stewardship,*  
Mrs. John Lentz, Collegeville, Pa.  
*Secretary of Organization and Membership,*  
Mrs. Abram Simmons, 203 E. Washington street, Bluffton, Ind.  
*Secretary of Central West,*  
Mrs. L. P. Back, Sauk City, Wis.  
*Historian,*  
Mrs. F. H. Diehm, 255 Hamilton street, Rochester, N. Y.



I-7 v.21  
Outlook of Misisons

Princeton Theological Seminary-Speer Library



1 1012 00319 3085